THE *Excellent Woman.*

A SERMON Preached at the Funeral of Mrs. *Elizabeth Scott*, Relict to *Humphry Scott* of *Congburst* in *Kent*, Esq; And daughter unto Sir *Mathew Howland* Knight, late of *Giles* in the *Fields*; On the 16. of *Decemb.* 1658.

By *Tho. Case*, M. A. sometimes Student of *Ch. Ch. Oxon.* Now Rector of St. *Giles* in the *Fields*.

Heb. 13. 7, 8. *Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to day, and for ever.*

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Gibson

To the truly Honourable, and much honoured, The Lady *Frances Howland*, Relict to the worthy Sir *Mathew Howland* late of *Giles* in the *Fields*.

Madam,

I *shall not need to fear the* reviving *of your sorrowes by this late addresse; I finde them still*

fresh *upon your spirit; and I dare not accuse you for it: I had almost said, you cannot be guilty of* an excesse *in your mourning over the losse of* such a childe; *A child not only of the* severest obedience, *but of the sweetest and tenderest respect to your* spiritual *and* eternal good, *that most Mothers ever had the happinesse to bring forth.*

Surely it was her pious care to pay in grace, *the debt which he owed you* by nature: *and to compensate her* natural being *received from you, with your* spiritu-all.

Your

Your Ladiſhip hath often acknowledged to myſelf, and others what a ſoul-help *ſhe was to you, ever ſince God was pleaſed to call her by his grace, and to* reveale his ſonne in her. *Surely as ſeldome have* children *loſt a* better mother; *ſo ſeldome did* mother *loſe a* better childe. *And as ſuch a loſſe can hardly be* over-wept, *ſo I am afraid our times are little guilty of ſuch a ſin. Our ſin is rather that we* bury *our* ſorrows *together in the* ſame grave *with our godly, praying, ſoul*-friends, *as if*

we were no losers *by their death; truly would Christians put on their* mourning affections, *but as long as they wear their* mourning garments, *for their godly dead, there were lesse cause of mourning.*

It is true, their voice to us is that of our Lord, Weep not for me; *there is no cause (as to themselves)* to sorrow even as others that have no hope; *Yea,* but weep for your selves, and for your children; *not for their* gaines, *but for your* loss, *losse of Counsel, loss of their quickning edifying Converse; their pray-*

prayers, comforts, losse of their holy jealousie and watchfulnesse over us, their tender compassions to our souls. Alas, a great part of Christians understand *not their loss, and the most do not lay it to heart; and so though they quit the sence, yet they aggravate their misery; while they adde* sin *to their affliction; even the sin of insensiblenesse:* Lord when thine hand is lifted up they will not see. Thou hast smitten them; but they have not grieved.

Isa. 26. 11.

Jer. 5. 3.

I am glad therefore Madam on your behalf to finde that these tears are not yet

dried up; blessed are those mourners that prevent not the Consolations of the holy Ghost; but do patiently wait till God himselfe come to wipe off the teares from their eyes; *of which this will be a comfortable pledge,* *if* by the sadnesse of the countenance the heart be made better. *which that it may be your Ladiships portion, as mine own, shall be the earnest prayer of*

Eccl. 7. 3.

Madam,

Your Ladyships deeply obliged, and most faithful servant in the Gospel.

Tho. Case.

To the Honourable Sir *Howland Roberts* of *Glassenbury* in the County of *Kent* *Baronet*.

Noble Sir,

IT is no small priviledge to be born of *godly parents*; *The blessings of the Covenant* run most kindly in the *channell of the Covenant*; there

there is more to be presumed of *such* children then *others*; not only as they are under the *blessing* of their parents prayers, (*Bathsheba* called *Solomon* the *sonne of her Vowes*; and *Monica* St. *Augustine* the *childe* of her *prayers* and *tears*;) but also as they themselves have a greater *holdfast* upon God, by vertue of his holy Covenant; *Lord,*
Ps.116.16 *I am thy servant, and the sonne of thy handmaid*, was *Davids* plea.

What a right you may claime to Gods family by your mother, the just cha-

character here delivered of her, will sufficiently evidence. *Her example, Counsels, prayers*, are a better portion then your *Fathers inheritance*: She travelled the second time with your *spiritual birth*, and was in paine till she could see *Christ formed in you*, and the rest of the fruit of her loynes; and that all her children *by nature* might be the adopted sons and daughters of God *by grace*; that you might be *good* rather then *great*, *serviceable* rather then *honourable*; that she might

go out of the world with that joy of our Lord, Ps. 22. 30. *My seed shall serve him, it shall be counted to the Lord for a generation*, this was the travel of her soul. *Solomon* recount- Prov. 31. 1 eth the *Prophecy*, which his *Mother* taught him; and surely as by the example of your pious mother, so by the gracious counsels and instructions which from the very cradle, she was perpetually instilling into your minde, she being *dead, yet speaketh*; the module whereof is indelibly engraven upon your heart.

The

The greatneſſe of your loſſe is not eaſie to be told; and it is not *yours* onely but the *whole Churches*: ſhe was a *Chriſtian indeed* in all the *capacities* which ſhe ſuſteined, and filled them all with ſingular wiſdom and fidelity. The providence of God in taking her away in the *fulneſſe* of her *ſtrength* and activity for Jeſus Chriſt, is to me very ſtupendious, and compared with the premature death of divers others of the Lords *choice ones*, ſeemeth to intimate ſome approaching

ing judgement; *The righteous perisheth and man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from THE EVIL TO COME.* When the corn is reaped and gathered into the barne, the bruite Cattel are turned into the field: Such a general, sudden, and (to us) untimely death of the godly, calleth upon survivours to sit down, and consider, how they may either *prevent*, or *prepare* for approaching evils; at least how they may fill up

Isa. 57. 1.

up the *vacant roomes* of those *worthies* that are gone to rest, with a greater activity of grace, and a more diffusive service.

As for your selfe (Honoured Sir) the remaining hopes and honour of your Fathers house; go on to doe *worthily for God*; and let the world know that your *Mothers Blessing* is not yet worne out of your familie; and that *power of Religion* which she fought to stablish there, did *not expire* with her

her. Which as it is the
hope, so it shall be the
prayer of him, who is,

Sir,

Yours in all Chri-

stian Observance

Tho. Case

To the Reader.

Reader,

I *Do easily foresee the large commendation which I have given to that truly Honourable person, whose memory is continued in these papers, may incur* censure *from* strangers: *or else those, who though not altogether strangers, were not so* intimately acquainted *with her worth and excellency*; (painted

pieces

pieces look best at a di-
stance, but real and livin
are not discovered but b
nearer approaches. A
therefore a word to avoi
prejudice will not be unne
cessary.

I must confess it is ve
sad to observe how unab
many Professors are to be
the just commendation
those who do excell in ver
tue: I am not willing
search into the reasons
least I be thought to burde
others with censure, while
I seek to cast it off from m
self, I will onely say th
much, It is as unworthy, Chri
stians to envy the glory

the

them that are illustrious, as it would be to detract from them: Especially when their eminency is reported, not for the discouragement and reproach of them that are in a lower sphere, but for their instruction, and to provoke to imitation. It should rather chear us to the heart to see the beames of the Lords grace breaking out with so much glory to the Giver, and that God is glorified by others, better then our selves; and that while we are at the bottome of the hill, others get nearer to the top & height of Christian perfection.

My

My Apology is this; in this report I have exceeded the bounds of truth and modesty, bear witness to the excesse; but if I have spoken the truth, why am I smitten?

As for the truth of what I have spoken, let the annexed Testimonies of so many Reverend and godly Divines, with other authentique witnesses bear record: as also those many others that might be produced both in City and Country; who had the happinesse to be privy and conscious to her walk and course I may truly say she had

good

good report of all men, 3 Joh. 12.
and of the truth it selfe.
Now whether in this Character *given of this worthy Christian, I have been acted by a* spirit of flattery, *or a desire* to do good; *Yea, whither so much to* honour *the* dead, *as to provoke the living to an holy emulation of like* strictnesse, *and* heavenly Conversation, *the Searcher of hearts knoweth,*
who will both bring to 1 Cor. 4. 5.
light the hidden things of darknes, and make manifest the Counsels of the hearts; and then shall every man have the praise of God.

Reader,

Reader, how much more honour and comfort will it be in that day to be a follower of what thou readest then a Judge, I leave to thine own conscience to determine: The Lord give thee to profit by this, and other the instances of his grace, which is the prayer of him, who is

Thine in the service of the Gospel.

Tho. Cale

PROVERBS 31. 29.

Many Daughters have done vertuously, but thou excellest them all.

THe nine first Verses of this Chapter contain a notable *Modell* of Instructions which *Solomons Mother* taught him; calculated most properly for his use and direction as he was a *King*.

It is called a *Prophecie*, under which notion *Counsel* and *Instruction* is sometimes signified (not in the Old-Testament onely ; but also in the New) the Originall occasion whereof was, because the Office of the Prophets was to *teach* and *instruct* the people, as well as to *foretell* and *reveal* things to *come*.

This latter part of the Chapter from the tenth verse to the end, contains a most elegant description of an *excellent woman*.

To whom this Character is to be ascribed, admits of various thoughts among Interpreters.

The papists attribute it to the *Virgin Mary*.

Some of the ancient Fa-

thers

thers to *the Church*, the Spouse of Christ.

Rabbi *Solomon* applieth it to the *Old Testament*.

And (after him) *Lyra* to the whole *Scripture*.

But all these are not only wide, but wilde conjectures.

Some with more probabilitie, ascribe it to *Bathsheba*, *Solomons* Mother; as pen'd and composed by *Solomon* as an Encomium or Panegyrick of her Excellencies; which he dedicates unto her by way of a gratulatory acknowledgement of her singular piety in these Motherly instructions, recounted in the former part of the Chapter.

But lastly, others conceive, that the whole description

c iption to be but the *Character of an excellent woman* at large, and not particularly applyed to any single person, but as it were a general *Draught* or *Portraiture* by which we may know an excellent woman, a *Wife* indeed, when we see her.

And it's conceived that this descpiption is a continued part of this Prophesie which *Bathsheba* dedicated unto *Solomon*, and was specially intended to be his *Rule* and *Standard* in the choice of a Wife; the special study and care of a pious Mother, as we see in *Rebecca* towards *Jacob*; Gen. 29.46. And to this conjecture I doe rather incline.

In

In this description, the eighthteenth precedent verses contain the particular vertues and praises of this excellent Woman, my Text is the *summa totalis*, the Compendium and Coronis of the whole *Character*, the *Crown* wherewith she is *Crowned* (as it were) in the face of Heaven and Earth, God and Angels and Men; *Many Daughters have done vertuously, but thou excellest them all.*

Have done *vertuously*,] the Original Word signifieth properly to *bring forth children*, with *sorrow* and hard *labour*: hence also it sometimes signifieth *vertue*, sometimes *riches*: because neither is ordinarily attained and prosecuted

Chail from *Chul dolore, eviti.*

Gnashu Chaijl fecerunt virtutem,

without much industry and activity; the phrase here used (to the letter) is to be translated *have done vertue*; or performed *worthy* things; they have acted *strenuously* which seems to approve our translation, as that which is most proper. *They have done vertuously.*

Many Daughters] Daughters, here is taken *more Hebraico* for a Woman; as men are called *Sons*, so women are called *Daughters*, Cant 3.5.

But how doth this purality of good Women (*many Daughters* have done *vertuously*) agree with that complaint of *Solomon*, *one man amongst a thousand have I found, but a Woman amongst*

Eccles. 7. 28.

amongst all these have I not found?

Some salve the difficulty thus; *Solomon* speaks in refference to his *own experience*; *He* had not found one good Woman indeed amongst a thousand, (referring to his former sensual converse with women;) He had a thousand Wives and Concubines, all the *Daughters of strange prophane Nations*: and therefore it was no wonder he could not finde *one good* amongst them all; they all proved *snares* to him *to turn away his heart from the Lord unto Idolls.* 1 Kin. 11. 3.

But these words are *Bathshebas* words in reference to *her own* experience, who by conversing

with a better sort of Women then her Sonne did; found not onely *one*, but *many good ones* of that sex, *many Daughters have done vertuously*.

Object. I but even she makes a very great difficulty also of finding *one*; Verse 10. *Who can finde a vertuous woman, for her price is far above Rubies*: the question seemes to imply a good woman to be a rare jewel, and hardly to be found.

Answ. But the Answer (to both these Objections) is, that neither the meaning of *Solomon* nor his *Mother* is to condemn *one sex* more then the other, But both are to be understood *comparatively*, (and alas it holds too true in both Sexes) the num-

number of the truly good is but very small and inconsiderable, compared with the *vile* & *vitious*, whether of men or women. The bad are like *pebble stones* upon the Sea shore, you cannot stir a foot but ye stumble upon them, but the good are like *precious stones*, *Rubies*, and *Diamonds* of great value, and rarely to be found; the *Merchant* that will find them must *travell far* for them: To which sad truth the Apostle bareth witness, 1 *Cor.* 1. 26. *Not many wise, nor many mighty, not many noble, &c.* Blessed be God he doth not say *no any wise, not any mighty*; some there be which though but *a little flock*, compared with the Droves

and Herds which the D
vel carrieth head ong int
the Sea of perdition; ye
considered in themselve
they are not a contemptib
number; *Revel.* 7. fro
the 4th verse to the 8
9, 10 h.

But then again, among
these many, there is her
and there a *rare* one to b
found, *a pearle of grea
price*, *many* good; an
some *one excellent* a *pare
gon*, a *None-such* in he
place and *age*, To whom i
may be said; *Thou excelle
them all.*

The Words thus opened
and cleared, will affords u
these *Observations.*

1. Obser. *All the Mem
bers of the Church are not
the same precioufness and in
fluence*

influence: there be severall sizes of Christians.

2. *God takes notice of the least grace and goodness that is in any*: grace in what degree soever it is, (if it be true,) God will not overlook it.

3. *The great honour and praise of a Christian, is to be excellent in their generations*: Or, *Excellency in grace and goodness, is that which is of great price in the sight of God*: God doth set a special note of approbation upon it, *thou excellest them all.*

All the Members of the Church are not of the same size in grace. *Doct. 1.*

In this firmament of the Church, it is as in the Firmament of the heavens; *one Star differeth from another in glory*; all Stars are 1 Cor. 15. 41.

not

not of the same light and in-
fluence; some there be of
the *first*, some of the *second*
magnitude; others that are
of a common dimension and
influence: *so is the resurrec-*
Ver. 42. *tion of the dead*; *this* here
in *grace*, and *that* hereafter
in *glory*.

In the *Houshold of Faith*
all the *Members* be not of
the same *Age* and *Office*.

There be some *Babes*
in Christ; Babes in
Knowledge, and Babes
in *grace*, weake and
tender Christians, that
have little more then
the very *being* of spi-
1 Joh. 2. 12, 13, 14. ritual life in them, on-
ly enough to denomi-
nate them *Saints* and
Children of God.

Some there be *young*
men

men; strong active Christians, strong to *overcome the Devel* in all his temptations, and active in their generations, able to doe *much work* for Jesus Christ and the Gospel.

And then there be *Fathers* in the Church, Christians of *much experience* in the *mystery of the Kingdom of God*: Christians of *great acquaintance with God*, and communion with God, who can say with the Apostle, 1 Joh. 1. 3
Truly our Communion is with the Father and with his Son Jesus Christ.

Amongst the Worthies of *David*, all did not attain the same fame and renown with the *first three*, &c. Well,

Use. Well; Let not the *weake Christian envy* the *strong*, nor the *strong despise* the *weake*; but see God and admire God in the severall gifts and graces of his Spirit. So it must be in the Church of God.

Doct. 2. But secondly Observe; *God takes notice of the least good that is in us*: Grace in what ever degree (if it be true) is not rejected by Jesus Christ. The *bruised Reed he will not breake, and the smoaking Flax he will not quench*; what is weaker then a *bruised reed*; behold while it was *whole*, it was fit for little service; but when it is *bruised* it is good for *nothing*: you cannot make a pin of it to hang a vessel on: what is more useless then *smoaking flax*;

flax; singed and scorched with the fire, and ready to breake out into a flame; ye cannot make a thread of it fit for any work. Yet that grace which in the sence and feeling of a Christian, a Christian that is *poore in spirit*, is of no more consideration then such *smoaking flax*, and such a *bruised reed*; behold Jesus Christ will be so farre from *quenching* of the one, and *breaking* the other, that he will bring it forth into victory; *weake grace* shall at length get the conquest of *strong corruption*;

It is very observable in the seven Churches of *Asia*, Rev. 2. and 3. Chapt. there's not any thing that was good in any of them, but Jesus Christ takes special notice of it.

Rev. chap. 2. 2,3. *I know thy labour and thy patience, and thou canst not bear with them which are evil, &c.*

verse 9. The Church of *Smyrna*, *I know thy works and tribulation, and poverty, but thou art rich.*

verse 12. Pergamus, *Thou holdest fast my Name, and hast not denyed my Faith, though thou dwellest where Satan hath his seate.*

verse 19. Thyatyra, *Thy works and charity, and service, and faith, and patience, and* (againe) *thy works, I, and thy last to be more then the first.*

Chap. 3. 4. verse 8. Sardis, hath a *few Names*, and Philadelphia a *little strength, &c.*

There was not the least good in any of the Churches, though intermixt with much sin,

sin, and corruption, but it is taken notice of, and recorded in the Register of Gods remembrance, & is mentioned to their honour & praise; only there was *proud conceited Laodicea* that had nothing but an *high opinion* of her self, and she stands with a *brand* upon her *forehead*, instead of a *Crown* upon her head; *Luke-warm*. ver. 16.

In wicked *Jeroboams* family, there was but one poore childe, that *had some good in him*, and that but very little, yet that is taken notice of, and an *asterism* set upon it; *In him was found some good thing toward the Lord God of Israel. Therefore, &c.* 1 Kin. 14. 13.

Here the Daughters that had done vertuously are *upon Record*, though they came

not

not up to the *character* of t
excellent woman.

As all that helped to r
pairs the wall of Jerusale
had not a like share in t
work, yet all their *na*
are upon the *file*, their *labo*
of love is registred and t
ported to succeeding ge
rations.

Ground. The Ground or Reason
this Observation is this,
Because true grace thou
never so small, is the *a* w
of God; yea, the *b* *Image*
God; a *c* beam of the *Divi*
Nature: and God will n
despise the work of his o
hands: *God will own ev*
one that is called by his Na
why? for *I have created h*
for my glory. I have form
him, yea I have made him.

God knows how to dis
gu

a Phil. 2. 13.
b Eph. 4. 24.
c 2 Pet. 1. 4.
Isa 43. 7.

ui sh between the *Gold* and the *dross*; between *a want of grace*, and *a want in grace*: between *sincerity* and *corruption* in his people; between a *childe* and a *bastard*: And he will not throw the heap of corn into the fire, because there is much *chaff* in it; he will not *reprobate* the *gold* because there is *dross* mixt with it: nor *disinherit* the *childe* because a *weake childe*: *froward Ephraim*, because a *childe*, God will *heal him, and lead him, and restore comforts to him, and to his mourners*. Isa. 57. 17, 18.

Use.

It may serve,

1. To encourage weake Christians, say not in thy heart *I have no grace*, because

thou

thou findest much corrupti
God doth not say so. T
heavenly Father can disco
a spark of *grace* in a *sea*
corruption; Christians m
learn to distinguish betw
the *having* of corruptio
and the *allowing* of corru
tion, between a *little gra*
and being *contented* with
little grace.

2. It may serve to *Cau*
us *against despising of*
weaker brethren. He is n
of the spirit and dispositi
of our heavely Father, th
can despise one of Chri
little ones, a little faith, a
a little strength; some go
thing towards the Lord, G
takes notice of, and G
owns; so should we; if
will be the Children of o
heavenly Father. *Him tha*

we

eke in faith receive, onely *to doubtfull disputations*; should own the weakest hristians, to encourage and lp their graces, but not perplex them with unpro- able disputes.

So is the Rule, Ro. 14. 1.

3. It may serve as an En- uragement to all to be d; to labour *to get grace*, ho would not serve such a od, as will own the least od that is in his children? at knows how to pardon *at sins*; and to accept of *little grace* where there is *cerity?* Bring into God hat thou hast, thy *mite* all be accepted, if it be all ou hast. *A paire of Turtle* *Parve libabo persius* *ves* will be accepted on ods Altar, as well as cost- r Sacrifices; where the sa- ficers ability will extend

no

no higher. *But cursed*
Mal. 1. 14. *the deceiver which hath in*
Flock a Male, and sacrifice
to the Lord a corrupt thi
2 Cor. 8. 12. *A man is accepted with G*
according to what he hath.
according to what he hath
Onely *let not this make*
idle, to be *content* with a li
grace, *because God will acc*
a little: argueth *no grace*
all: know thus much I
seech you, that though G
will *own* the *weak* Christi
yet he delights in the *exc*
lent; which brings me up
the third and main Doctri
which I intend to handle.

Doct. 3. *The great honour a dpra*
of a Christian is to be excell
in goodness and grace.

Excellent Saints are G
delight.

Take a few Demonstra
tions. 1. T

1. *The word of Command*; Dem. 1.
all the Precepts and Exhorta-
tions of Scripture run upon
that strain, *walk before me*, Gen. 17. 1.
and be thou perfect said God
Ab aham: *Abraham* must
not take up with any thing
more of *perfection*. And
that you may not think that
this is a *special instance* which
we are not bound to follow,
the Evangelical Rule which
concerns all Christians,
speaks in the very same Lan-
guage, *Be ye perfect*, ye with Mat. 5. ult.
the addition of highest emi-
nency, *as your heavenly Fa-*
ther is perfect. *As he that* 1 Pet. 1. 15
hath called you is holy, so be ye 16
holy in all manner of conversa-
tion, for it is written, be ye ho-
ly, for I the Lord your God am
holy.

Observe, Christians must
make

make God the *pattern* of their holinesse, and the *Motive* of their holinesse; Holy *as* he is holy, there's our *pattern*; holy *because* he is holy, ther's our *motive*; They must content themselves with no *measure* or *degree* of holinesse, but *forgetting the things that are behinde, pressing still after further degrees of conformitie* unto God. Their be not onely Evangelicall *Counsels* (as the Papists sottishly teach, that so upon this *foundation* they may build their Superstructure of *merit* and *works of supererrogation*) but they be Evangelical *precepts* and *commands*, enjoyned upon the great *prerogative* of divine *filiation*; and indeed *flowing from it*; *that you may be the*

Matth. 5. 45.

children of your heavenly Father: there is no boasting of *divine Son-ship*, without *conformity* unto the *divine nature*: not that this conformitie is the *cause* of our *Son-ship*, but the *evidence*, that *you may be*, *i. e.* that you may be *known* to be *the children of your Father which is in Heaven*: According to this tenor, run all the commands of the Gospel, *perfect holiness in the fear of God*: *proving what that good and acceptable* and *perfect* will of God is. *Be perfect, be of good comfort, sincere without offence, filled with the fruits of righteousness. Whatsoever things are true, whatsoever things are honest: whatsoever things are just, whatsoever things are pure, lovely, of good re-*

Tunc dicitur sæpe aliquid esse quum esse intelligitur, Beza *in loc.*

2 Cor. 7. 1

Ro. 12. 1, 2

2 Cor. 13. 11.

Phil. 1. 10, 11.

chap. 4. 8.

report; if any vertue, if any praise, think on these things.

My Brethren, the purity of *Scripture Rule*, and the perfection of *Scripture Rewards* are the two impregnable Arguments and Demonstrations of the *Divinitie of the Scripture*, and the truth of Christian Religion against all other Religions in the world. Behold, the Rule is an *Excellent Rule* which God hath chalked out to his Saints to walk by: calling for nothing short of *perfection*, in their aimes and utmost contention! *How perfect is the Law of God!*

Psal. 19. 7.

2. Deut.

2. Demonstration, *such God commends*, and of such onely *God boasts* in Scripture, *hast thou not considered my servant Job*, said God to Satan,

Job 1. 8.

Satan, *there is none like him upon the face of the Earth, a perfect and an upright man! &c.* I know *Abraham*, &c. *Abraham my friend:* And *David, a man after mine own heart. Not he that man commendeth, but he that God commendeth is approved.*

Gen. 18. 19. 1 Sam. 13. 14. 2 Cor. 10. 18.

Thirdly, these Excellent ones God sets forth as *Standards* and *Exemplars* for *others imitation: Be ye followers of me as I am of Christ*; they be Saint *Pauls words*, but Gods *command*; whose *Amanuensis* and *Secretary* the Apostle was; and it is the very same which is enjoyned unto all the *followers of the Lamb*, that they *should be followers of the Excellent ones, who through faith and patience inherit the promises.*

3. *Dem.* 1 Cor. 11. Heb. 6. 12.

Eph. 5. 1. Not onely be ye followers of God as dear Children, But
Heb. 13. 7 Be ye followers of them that excell in vertue, *whose faith follow, considering the end of their conversation, Jesus Christ, &c.* Yet this must be still with the Apostles limitation; *as they are of Christ*, we must not follow the Saints further then as they follow Christ.

4. Dem. Fourthly and lastly, For the most *excellent Saints* is reserved the most *excellent glory*. According to the degree of *grace* here, shall be the degree of *glory* hereafter:
1 Cor. 15. 41. 42. *As one Star differeth from another in glory, so also is the resurrection of the dead.*

For the further enlargement and clearing of this Doctrine I shall briefly satisfie

tisfie one Querie, and so passe over to the Uses of the Point. It is this.

Quest. *What is it to be excellent?* or, *wherein* doth the *excellencie* of a *Saint* consist?

Answ. Excellency consists in these three qualifications. Wherein consists the excellency of a Christian.

1. To be *universally good.*
2. To be *eminently good.*
3. To be *perseveringly good.*

1. To be *universally good*: this *is excellent indeed*, when a Christian is good *all over*: good *quite through*: good *within*, and good *without*. When a man or woman is a good *First Table* Christian: and a good *Second Table* Christian, *holy* towards *God*, *righteous*, meek, *merciful* toward *man*. 1. Universally heart-good, and life-good.

They be *excellent ones*, that are good in *both* their *callings* : good in their *generall* callings as *Christians*, good in their *particular* callings as *men* : good on the *Sabbath*, and good all the *weeke* long. Good as *Magistrates*, good as *Ministers*, good in whatsoever *Trade* or *Profession* God hath fixt them in amongst men.

Good in all their *Relations*, good as *Husbands*, good as *Wives* : good as *Parents*, good as *Children*, good as *Masters*, good as *Servants*, good as *Kindred*, good as *Neighbours*. Time will not permit exemplification of these particulars.

So likewise they be *excellent* who are good *every where* : good at *home*, and good

good *abroad*, good in *company*, and good *alone*: good in *good* company, and good in *bad*: good with *Saints*, and good with *sinners*: conversing with them, as a *Physitian* among the *sick*, not as a *companion* with them that are *well*: good in the *Family*, and good in the *Closet*.

He or she is excellent that is good in *every state*, and in *every temper*: good when *rich*, and good when *poore*, good when *sick*, and good when *well*, good in *prison*, and good at *liberty*, good when *sad*, and good when *merry*, good in *holy duties*, and good in *civil Recreations*.

Having no fellowship with the unfruitful works of darkness, but reproving them rather, Ep. 5. 11.

Behold, *this is to be excellent*; That is an excellent Christian indeed that walks

uniformly; every *where*; and in every *thing like himself*: good when *men see him*, and good when *none* but *God* sees him; Many of these *qualifications* we find in this description and character, (here) of a *good* woman; she is a good *Wife*, a good *Mother*, a good *Widow*: and that is *her excellency*, which we shall have occasion to touch hereafter.

Some quaratus.

Luke 1. 6. This was the *excellencie* of *Zechariah* and *Elizabeth*, they *were both righteous before God, walking in all the Commandements and Statutes of the Lord blameless*, i. e. *in all the duties of the Moral and Ceremonial Law*.

2. In eminency. Secondly, The excellency of a Christian consists in being *eminently good, exemplari-*

ly

bly good: To be *followers* of the *Saints*, as 1 *Thes.* 1.6. this is good: But to be *Ensamples to all that believe* (as verse 7.) this is excellent.

To be *good* is profitable *unto our selves*: but to be *Eminently exemplarily* good, is profitable to *others*.

He or she that is *really good*, shall save *himself*, but whoso is *rarely* good shall *save others* also. *Their light doth so shine before men, that they see their good works, and glorifie their Father which is in Heaven*, this is excellent. Mat. 5.16.

It is a Christians *excellency* not to set himself any *bounds* in *holinesse*; not to content himself with any *measure* or *degree* of grace: but with the Apostle, to *forget the things that are behinde, and* Phil. 3.13, 14.

ing forth unto those things which are before, to press toward the mark.

That which is the worldly mans *shame*, is the Christians *glory, never to have enough*, *what* S I N G U L A R *thing do ye doe?* was our Saviours Question; what doe you *more then others?*.

Mat. 5. 47. τὶ περισσὸν ποιεῖτε.

It is a Christians glory to be singular! the world hates singularity, but God commends it.

Thirdly, A Christians excellency consists in being *perseveringly good.*

3. In perseverance.

Gal. 5. 7. *Ye did run well*; is the reproach of a Christian, and of his profession; perseverance is the glory of both. It is the glory of a Christian when *their goodness* is not as the *morning cloud*, and as the

Gal. 6. 4.

early

early dew, that quickly passeth away, but as the *morning light*, which *groweth clearer and clearer to the perfect day*. It was the shame of *Ephesus* that she had lost her *first Love*, but the glory of *Thyatyra*, that her *last works* were *more* then the *first*. The Trees of God bring forth more fruit in their *old age*, they are *fat* and *flourishing*, when others *wither* and *dye*, they retain their verdure, and are *full of sap*: this is the *excellency* of a Christian.

Pro. 4. 18.
Rev. 2. 19.
Verse 4.
Ps. 92. 14.

Use.

And it may serve,

Use.

First, By way of *Trial* in *Self-examination*; are you such Christians?

Examination.

1. Are ye *universal* in your

your obedience? have ye no *reserve in sin*? no sweet morsel *under your tongue*? no *Zoar* of which ye say, *Is it not a little one, and I may live in it*? Is there no *right eye* of *sinfull pleasure*? no *right hand* of *dishonest gaine* which thou wilt not part with? Is there no *way of wickedness* in thee? Is there no *dispensation in duty*? Art thou *impartial* in thy respects to *all Gods commands*? without *preferring* one before another, *doing nothing by partiality*? not sticking at *great duties* because *too hard*; nor slighting *lesser duties* as if, *too small*: Not neglecting the *great matters* of the Law, as if *impossible*; nor the *smaller things* (if there be any thing *small* in the Command-

Ezek. 22. 22.13. Psal.139. ult.

Minutiæ legis.

mandements of the *great God*) as if *not worth* thy observation: Christians are *you uniform* in your profession? have ye an *eye* for every *Rule*? an *ear* for every *Command*? an *hand* for every *work* of God? a *foot* for every *path* of obedience? This is excellen indeed.

Secondly, Are ye *eminent* in grace? Or, do you *strive* to be eminent? is it your ambition? what *singular thing do ye*? doe ye *study* to be *singular*? not in *Opinions*, as this fancifull age of professors doe? but in *practice*, in *holiness* in the *power of godliness*? Mat. 5. 47.

A Christian should be alwaies like the Horse-leach, in this *spiritual covetousnesse*, still crying *GIVE GIVE*, Lord,

Lord more *faith*, and mo[re] *love*, and more *holinesse*, [and] more *meeknesse* of *spirit*, an[d] more zeal, and more Lo[rd] of *every grace*: *when ever ye say you have enough ye have nothing*: *ye are nothing*; so f[ar] from *excelent* that ye are no[t] *reall* but a meer Lukewarm *Laodicean*, thet saith, *I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked.*

Si dixti sufficit periisti Aug.

Rev. 3. 17.

3. Are yee *persevering Christians*? Are your *spirits* stedfast with God? Are your *judgements stablished* in the truth? Are your *hearts* stablished in grace? doe yee *keep close* to the good old Principles which you have suckt in from the breasts of the Gospell? &c. doe ye

pro-

proceed in the way that is called holy? Are *ye stedfast and unmoveable alwayes abounding in the work of the Lord?* 2 Cor. 15.

Alas brethren, if this be to be excellent, where shall we find an Excellent Man, or an excellent woeman? as the 10. verse complaines *who can find a vertuous woman?* where shall we finde this excellent daughter?

Solomon or his Mother (in this Chap.) did find her, at lest *in the Character.* And behold I can point you to her *in person.* Amongst others & before many in whom this Character (here) was ever *examplified* since *Solomons* time, namely in this truly *Honorable Christian whose funerals we this day celebrate* Mrs. *ELISABETH SCOTT.*

Application.

SCOTT. Upon whose *monument* (where ever it shall stand) to her immortal fame and glory , may justly be inscribed This Epitaph.

Many daughter have done vertuously BUT THOU *EXCELLEST THEM ALL.*

Doubtlesse she was *an excellent Christian*, a Christian of an *incomparable spirit and complexion.*

All these 3 *ingredients* of *excellencie* were visible in her to the eyes of all the beholders, especially, such who had the happinesse of more intimate Converse and acquaintance with her.

She was { *Universally* / *Eminently* / *Perseveringly* } good

She

She was *Universally* good: with that *Elizabeth* in the Gospell *she walked in all the commandements and statutes of God blameless.*

inopem me copia fecit.

I hardly know where to *begin*, *less* how to make an *end* of very much that I could say of her I will confine my selfe to these 10. *Excellencies.*

First she was a most *knowing Christian*; she had attained to an high degree of *proficiency* in the *School of Christ*: she was as emminently verst in the *methods of Grace and the Mistery* of godlinesse, able to speak as distinctly and pertinently to any piece of an inward practicall Christian as any of her Sex and standing in Religion that ever I had the happiness

1 Knowledg

pines-

pineſs to be acquainte[d] with.

When I firſt ſet upon S[acra]*crament-Reformation*, in th[e] place ſhe was the *firſt* in [the] the Congregation that ap[-]peared in the countenancin[g] and incouraging of that wo[rk] at which time ſhe gave th[e] moſt ſingular account of th[e] *work of grace*, and *confeſſio[n] of her faith* that I have hard to the very high ſatisfactio[n] and admiration of ſuch as were preſent.

Wiſdome.

Scientia, is an habit of principles in the underſtanding. Sapientia, a right improvement of thoſe principles unto practiſe.

2. And her knowledge was not only *notional* ſwimming in the Brain, where-with moſt of the profeſſors of this age pleaſe them-ſelves; but *her knowledge was joyned with wiſdome and prudence*, whereby ſhe brought down all her principles into

practiſe

practise and turned every *DOCTRINE* into *VSE*; what light there was in her *judgement*, warned down into her *heart*, beamed out most gloriously in her *life* & *conversation*. She was a practical Christian; and indeed her *knowledge* was the *fruit* of her *obedience*; according to the tenour of that blessed promise of our Saviour, *If any man will doe Gods will, he shall know his Doctrine.* Joh. 7. 17.

A strange Methode: In nature *knowledge* precedes *action*; in Grace *action* precedes *knowledge*: where there is an *obedientiall disposition*, knowledge flowes in a pace, they that doe Gods will that they may know it, and Labour to know Gods will that they

may

may doe it, are the *thriving Christians.*

So it was with this *Excellent woman* Her *knowledge* and *practise* ran parallel, and did mutually transfuse vigour and vivacitie one into an other.

Humility. 3. Notwithstanding the greatnesse of her knowledge *She was of Singular humility*

1 Cor 8. 1. Her knowledg did *not puff her up*, her *head* was not so *high* but her *heart* lay as *low*; She was as mean in her own eyes as she was honorable in the eyes of standers by. She was a Christian of infinite worth but She knew it not. *Proud professors* doe not usually speak more *contemptuously* of *others*, then *she* would doe of *her selfe*: she was of Iobs Spirit

Though

Though She were perfect she would not know her owne soul; she did despise her selfe. Iob. 9. 21.

And this humility of hers was the Nurse to all her other graces; faith is the *mother*, humilitie the *nurse*. Humilitas conservatrix virtutum Bern.

4. She was a woman of a *Meek an' quiet spirit*, which rendered her very *beautifull* in the eyes of *God and man* She could not *provoke any*; nor easily be *provoked by any*. Meekness

She had much of the *wisdom* which is *from above* which is *first pure then peaceable, gentle, and easie to be intreated*.

She was most fearfull to *give offence*, but most free to *forgive it*: the reason was evident; God had forgiven her

her *thousands* of *talents*, an
therefore she thought it n
much to forgive *a few pen*

5. She was a *Merciful Christian*; full of bowells: th
Love of Christ both activ
Mercy and passive (*i.e. Christs lo*
to her, and *her love* to Christ
had melted her all int
Compassion, Compassio
to the *Bodies* of poor Cre
tures, Compassion to soul
Job 29.13. Compassion to the Outwar
man, and compassion to th
inward. Compassion to the
outward man: *The blessing o
him that was ready to peri
came upon her, & she caused th
widows heart to sing for joy.*

Iob. 31.19. She might say with Iob (
gaine) *If I have seen any pe
rish for want of cloathing, o
any poore without covering
&c.*

Great

Great was the number of *Pensioners* to whom she allowed *weekly summs* in the *Country*, and in the *Citie*, who now lie down in sorrow, and mingle their drink with their tears.

Pensioners in Kent, Conghurst Hawkhurst, Cranbrook, London, Giles *in the fields.*

Many precious godly *Ministers*, whose subsistence was *scantie*, and meane; did she support and encourage with *yearly stipends*, whose names I could relate, were I not restraind.

Ministers.

She was a liberal contributer to the maintaining of *poore Scholars* at the University, witness that *subscription* for *Kent*, and divers other, to my knowledge.

poor Scholars.

Oh what sad lamentations and tears will it occasion in many places, when it shall be sadly reported abroad,

abroad, Mrs. SCOT is DEAD!

10. l. Piedmond.

At *publique Collections* for the *Churches abroad*, and to Calamitous *places* and *persons* at home, how open and liberal was her hand?

Besides, upon all the Emergent occasions (which were not rare amongst us) her charity was never straitned.

I never desired her contribution to any work of mercy, but *she gave*, and gave *liberally*; yea it was enough but to *hint* a considerable work of *piety* or *charity*; Yea she would prevent *asking*, and overdoe expectation.

I have been sometimes forced to use the *bridle* to her, when the *spur* could not

not spring some cold mettle professors of far greater abilities; the truth is, her *estate* was not so large as her *heart*; upon which account I have sometimes left her out of my addresses in many works of that nature; for which, when she hath occasionally understood it, she hath been offended, as if a great disservice had been done her.

The truth is, she had the most *generous spirit*, and the most *liberal hand* that ever I met with in her rank and quality.

A fifth part of her estate went in Charity.

By what I have observed, I cannot believe she could give away lesse in a year then the *fifth part* of her annual Revenue; And all this without *a trumpet*, nay her *left hand KNEW NOT what*

Mat. 6.3. *her right hand did.*

Quest. *Quest.* It may be some will ask, I but what good hath she done at her death?

Answ. To which I Answer, *Somewhat* she hath done, though not much; of which I can give you this twofold accompt. 1. That *Jointures* are as *mortal* as the persons themselves that have them: indeed they dye together. 2. And above all; she did *in her life*, what others do *at their death*, when they can keep it no longer; she made her own *eyes* her *overseers*, and her *hands* her *Executors*.

Mercy to the inward man. *And* her mercy to *souls* was not lesse then her mercy to the *body*.

That was one issue of her *worldly estate*.

Lectures. *Contribution towards the main-*

maintaining of Lectures, in such places where there was some *defect* in the *publique means*.

In her own parish in the Country, she encouraged a weekly Lecture (during the time of her retirement in the Country) upon her owne charge.

Her House was the *Rendevouze* for the godly Ministery within many miles of her habitation, and her *Table* their *Ordinary*, not only upon *Lecture dayes*, but upon *all occasions*. Thither repaired tempted souls, doubting consciences, opposed Ministers, oppressed Christians; she was either their *Oracle* or their *Advocate*. Divers *Exiles* of *Hungaria*, *Transilvania*, *Polonia*, have been Exiles.

nourished and preserved by her bounty.

Oh how active to bring souls to Jesus Christ! what pains she took to *inform* the *ignorant*, to *reform* the place where she lived? how studious to promote the power of godliness? to gain in opposers? to bring out of the snare of the Divel *such as were taken captive at his pleasure*? yet still within her own *line* and *circle*, she was very *active*, but *no busybody*, ever *serviceable*, but never *extravagant*. Such a rare skill she had to distinguish between *doing good*, and medling *out of her sphere*. And I am humbly confident, as it was her ambition, so it is her happiness that *she is not gone to Heaven alone*.

Sixthly,

Sixthly, she was a *constant and conscientious attendant on the publick Ordinances of Word, Sacrament, Prayer, &c.* She *forsook not the Assemblies of the Saints, as the manner of some is*; But *watched daily at the gates, and waited at the posts of wisdom.* And that with this addition of commendation, *in her own place.*

Constant & conscientious Attendance on publick ordinances.

Prov. 8. 34.

She was not a gadding fanciful Professor, who took a pride to be seen in *Foreign Assemblies*; either to gratifie an *humour* or to get a *name*; she looke upon it as a duty to own and strengthen the hands of the Ministry under which God had placed her.

She attended the ordinances in her own place.

She was afraid she should sin, to *desert* those, who for their *fairhfulness* met with

opposition enough, besides from them that are without.

She counted it no *Popery* to say *my Minister, my Pastor*; though in the meane time, she was not ignorant of her priviledge, how that *Paul* and *Apollo*, and *Cephas* was hers; which priviledge accordingly, she made use of, in the proper season, *&c.* when *Congregational vacancy* justified her going abroad.

1 Cor. 3. 22.

Hence, dayes of *publick humiliation*, *weekly Lectures*, and other occasional Assemblies both *publick*, and *private*, were the constant witnesses of her unwearied devotion: yet all this without the least trespass upon her Domestick Affairs: as I shall tell you hereafter.

As thus she was *Constant*

So

So likewise was she *Conscientious* in her publick attendances.

The time she spent in *preparation* *BEFORE*, and in *reflection* and *meditation* *AFTER* the solemn Assemblies, was incredible; especially considering what time she spent with her Family.

Oh how abundant she was in the work of the Lord; how severe in observing her times for duty, both Domestique and personal, and how provident to prevent, or evade distractions. Surely she was truly what the Father said of St. *Paul*; *An insatiable worshipper of God.* *Insatiabilis Dei cultrix.*

Hence she attained to a high degree and *eminency* in *holiness* (you see I am faine

to twist in the *second strain of excellency* with the first.

A Christian she was of a most *gracious spirit*, and a most *holy life*, with how much *heavenly mindedness* did she winde through a world of unavoidable distractions in the world?

Surely she did weare her Profession with as few staines, and carried as unblemished an holiness with her to Heaven, as most Christians whom this generation hath known.

A woman of a most *Spiritual* and *profitable Society*; *The Law of God was in her heart*, Psal. 37. 31. and therefore her *mouth spake wisdom, and her tongue talked of judgments*, *vers.* 30. out of the abundance of *her heart*, her

mouth spake to edification, Matth. 12. 34. there is none that ever did converse with her, but if they did not goe away *better* then they came, it was their own fault.

She was alwaies *giving* or *taking*. With *weake* Christians she would *teach*, with *strong* she would *learn*: with all she would be *sweet* and *savory*.

She had *Exquisitely* got the art of *Time-redemption*: As in the Character here; *she opened her mouth in wisdome, and in her tongue was the law of kindness*. Prov. 31. 26.

Seventhly, Hence also her *stability* in judgement. Stability in judgement.

Unsettled hearing usually begets *unsettledness in opinion*.

Eratick hearers (though of the better complexion)

usually are not the *most stable* Christians; they have (many times) their *fancies* and their *why bibbles*, and their crotchets wherewith they doe rather *trouble* themselves and others, then *edifie*. She was none of them (through grace;) she stood *like a rock* against all blasts of *Heresie* and *Schisme*; and did not only stand by her principles, but as a *Daughter of wisdom*, was in a very good measure able to *justifie wisdom*, and give *a reason of the hope which was in her*. She was a *well-bottomed* Christian; of a sound judgement; she had the *minde of Christ*.

1 Cor. 2. ult.

Ninth.

In the ninth place, she was not a *censorious Christian*, as some Professors are, who are always *finding fault*, and

and many times where they cannot *finde*, the *make* offences; and seldom have a good word for any but themselves.

But this worthy Gentlewoman had much of the character of *charity* in her, *bearing all things, believing all things hoping allthings and enduring all things*, wich were any way capable of a fairer interpretation, 1Cor. 13. 7.

The truth is, she found so much work to doe *at home* in her own heart, that she had little leasure to *stir abroad*.

It is a pretty Criticism that the same word in the Greek ἀργὸς, which signifieth *to be idle*, signifieth also *to censure*: implying that *idle Christians are most censorious*. ὀτιὸν, argue.

She

She would often say that, that she durst not too critically enquire into or judge others who came to the *Sacrament* (unless she knew them scandalous) she had enough to doe, to make out her own right to that tremendous Ordinance.

Chearfulness.

Ninethly, she was of *a most sweet and chearfull spirit*, she did not want her *crosses* and *trials* (and great ones too) yet seldom was there a cloud seen upon her countenance, the ground Whereof was the *inward serenitie* which she possest in her own spirit, in the sence of Gods love and her interest in Christ; of which she had most *precious Scripture evidence*, which was ballast to her soule in all weathers. Surely the joy of the

the Lord was her strength, Nehem. 18.10.

Tenthly, and lastly, She was beyond all parallel; *good to her Relations*. Never *Mother* had a better *Child*: never *children* had a better *Mother*: never *Servants* had a better *Governour*: never *Friends* a better *Friend*: she fild all her Relations with wisdom and fidelitie.

verse before my text.

Her Children rise up, and call her blessed.

She was a Mother of ten thousand to them, Both in respect of

Their { *Temporal* / *Spiritual* } *Estates*.

A good mother in temporals.

As to their Temporals; God wrought little less then miraculously by her for their

their abundant enlargement.

Three Sons she had by two several *Husbands*, to whom she hath left faire and liberal Estates, as if they had been all *Elder Brothers*, though it was not in the power of their dying Fathers hands to do it.

His First-born, Sir *Howland Roberts* of *Glassenbury* in Kent.

Her *First-born*, the *hope* and *honour* of his Fathers Family, by her wisdome and indefatigable industry, she hath quietly invested into the *Ancient* and *Honorable* Inheritance of his Noble *Ancestors* of *Glassenbury* in *Kent*: in the possession of that Ancient Name of the *Roberts*, alias *Rookhersts* ever since the *Conquest*: So makeing good *Solomons* character, *the wise woman buildeth her house*, Pro. 14. 1.

Her

Her *youngest Son*, born but to a *third part* of his Ancestors inheritance; and that also not without *incumbrances*, by her incredible prudence, she hath left now *Heire Apprent* to the *whole estate*; not of a mean consideration. With the Exemplar in this *description* of an Excellent woeman, *v.* 16. *She considered the field and bought it, and with the fruit of her hands, she planted the vinyard.*

Her youngest Son.

Congburst in *Hawkburst* in Kent.

Her *Middle Son*; *Second* by her first husband, born to little or nothing of his progenitors; by the favour God gave his gracious mother in the sight of her own Honorable family, was adopted into a very worthy portion of a Noble inheritance of

Her middle son.

the

the *Howlands*.

The elder gracious, the younger hopefull

For her *two daughters* who were very pretious in her eyes, She hath Secured *portions* not beneath their living Fathers honour though far above their dying abilities.

It is wonderfull in my eyes that she should provide so fully for all her children out of such a narrow and perplexed estate as fell to her managing by her Husbands, for certainely the world (as it is usually) did *overvalue* her *incomes* and *undervalue* her *issues*.

I say it is not less then a miracle to any that shall duly consider it that she should *have so little*, (comparatively) and *do so much*; both for her *own family* and for the

house-

Houshold of Faith.

She gave to *strangers*, as if she had forgotten her own *Children*; and so provided for her *Children* as if she had been a *stranger* to works of *mercy*.

But doubtless *God was with her* and made good the Mistery of the widows *Cruse of Oyle*, & handful of *Meale*, for the *paying of her debts*, & *preserving* of her Family.

This worthy Gentlewoman was not less a Mother to them in *Spirituals* then in *temporals*: the neglect whereof is the great *sinne* of most *Parents*, and the *ruine* of their Children, of whom we may say as *Job* of the *Ostrich*, *She leaveth her Eggs in the Earth, and warmeth them in the dust; and for-*

A good mother in spirituals.

Iob.39.13. 14.15.16.

forgetteth that the foot may crush them, or that the wild beasts may breake them; she is hardened against her young ones, as though they were not hers: her labour is in vain without feare, because God hath deprived her of wisdom, neither hath he imparted unto her understanding.

The most of Parents, if they can but *Earth* their Children enough, and *bury* them in the *Dust*, the *Dust-heapes* of the world, if they can but *lade them with thick Clay*, as *Habbakkuk* phrases

Hab. 2. 6. seth silver and gold: they think they have provided well for them: in the mean time they consider not that the *foot* of *temptation* may crush them, or that *wilde bruitish lusts* may destroy them

them, they remember not that in all this provision heaped up, there is nothing done for the *immortal soule*; nothing laid in that may be a *fence* against *temptation*, or a preservative against *sin*: so much their *hearts* are *hardened* against their young ones; as though either they *were not theirs*, or, *as if they had no souls. Their labour is in vain*; all the care and travel for their Children is *fruitless*, laid out only upon *emptie vanities*, which *perish in the using*, and their *Children with them*, forever, without intervening grace.

The Reason followeth; The *god of this world* hath deprived them of saving wisdome, and hath shut their eyes against spiritual understanding. This

This precious *Handmaid* of the Lord was not so: Her great care was to make them *good*, rather then *great*; rich in *grace*, rather then rich in the *world*. Her word was towards them that of the Apostle, *my little children, whom I travel in birth again* (or the second time) *till Christ be formed in you.*

Gal. 3. 19.

I am confident their *spiritual birth* cost her more throws and sorrows; more cries and teats then even their *natural* did. Her Children were all (to my knowledge) to her, what *Austin* was to *Monica*, *Children of many tears and prayers*, which are all upon the *file in Heaven*; and I am humbly confident, *answers of peace* are preparing for them; they were

were all *the Children of her vows.*

Oh the care and pains she took for their holy *educa-tion!* what perpetual labour did that gracious soule take in *Catechising* them in the princples of Religion, continually dropping in holy instructions!

Catechizing.

How carefull was she that they should *sanctifie the Sabbath?* read the Scriptures? repeat Sermons? wherein all of them had attained to excellent abilities, some by *pen*, the rest (even the * youngest by *memory*:) her Methods and Travell herein were incredible.

Not above nine or ten yeares of age.

Surely, in all these respects, as it is here said of this Excellent woman, *Her Children rise up and call her blessed.*

verse 28.

The

They doe, and they have *cause* so to doe; and great need they have to look that the *Harvest* be answerable to the *seed*; lest otherwise, the Education rise up in judgement against them in time to come; and they have cause to *curse themselves* instead of *blessing her*; and to wish they had been born of a *Turk* or an *Infidel*, rather then of so holy a Mother.

But I hope better things &c.

Her care of her servants.

Her servants have not less cause to bless her, then her Children; whose *Spiritual* & *civile good* she tendered as if they had all been the fruit of her owne bowels: They shared with her Children in her pious *discipline* and *instruction* according to their several ca-

pacities she would caution them to prepare for holy Ordinances, and enquire how it was with them after the Ordinance was finished, what they remembred? what impressions they found upon their Spirits? She would be often conferring with them about their *Evidences*, always calling upon them to *get a bottom*, to *work out their salvation* with fear and trembling, and to redeem the time. Holy Ordinances.

I had almost said she had none in her Family but *godly servants*; and the reason is, because if she did not *finde* them *such*, she would labour to *make* them *such*, at least conformable to the outward duties of religion; which if any after due admonition refused, she would not retain them

them longer in her Family.

She had a spirit of prayer.

She practised much David's Platform of *Oeconomical Government* in the 101 Psalm.

She had an excellent *Spirit of Prayer*, but accompanied with a rare *modesty*, for though (when she had no Chaplain in her house) she was able to perform the duty in her own person with much judgement & affection. Yet in the presence of those for whom she conceived that work more proper, she could not be tempted to undertake it, with the greatest Solicitation and importunity.

In a word to close this first branch of Excellency, she was a sincere practiser of that Evangelical Rule

Wha

whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there were *any vertue*; and if there were any *praise*, these were the things *she thought of*, these were the things she pursued with life and vigour. Phil. 4. 8.

And thus I have done with the first *Ingredient* Her Universality.

The *second* is her *Eminency*, as she was *universal*, so she was *eminent* in goodness. Her eminency in grace.

But herein I have prevented my self in the *universality*, neither could I avoid it, I could not speak of her graces, but I must mention also her *Eminency* in those graces.

And it is well; for if this were yet to doe, I might be overburthensome.

I shall adde only this word, that this Noble Christian; *she was as much above the size of other Professors as they are above the size of other men and women*, not only *totally* good, but most *Exemplary*.

And thirdly, and lastly, she was eminently good, she was *perseveringly* good.

She was *no wavering Christian*: And the reason is, because she built not upon the *sand* but upon the *Rock*, not upon the sand of *imagination* (the Rule that most build their Religion by) but upon the *Rock* and *Foundation* of Scripture evidence: *Assuring* most *Divine Promises*

Her perseverance.

she

she took up nothing upon
mens searched the Scriptures
whether those things were so
which were delivered unto
her in the Ministry of the
Gospell.

Act. 17. 11.

of an honorable extraction.

To conclude, she *began*
betimes and endured to the
end.

It pleased God to convert
her presently after her first
marriage, when (as she hath
often acknowledged) she
before was *a vaine Creature*, since
carried away into the same
pride and *fashions*, and *neglect of God* and of religion as
other of her rank were. The
occasion of her conversion
was by a dangerous fall from
her horse, for in the dayes of
her vanity she delighted on
much to ride a hunting; in
her vehement pursuit of

about 26 yeares

The occasion of her Conversion.

which games Jesus Chri
met her as once he did P
and *unhorst* her, so that
ing at his feet and having re
ceived in her self the *sentence*
of death both *temporal* & *eter*
nal she began to cry out (as
he did) with trembling an
astonishment, *Lord what*
wilt thou have me to do, Act.
9. 8.

Soon after her conversion
while it was but yet *infancy*
with her she unhappily fell
to the hands of some *Sectaries*
who did rather *perplex* her
then *pervert* her: but God wa
graciously pleased to make
a speedy rescue of this new
der convert, by the Counsel
sell and wildome of a reve
rend holy Minister of an ad
jacent Congregation, with
the care and watchfulnesse

How she fell into the Sectaries.

But was seasonably rescued.

of divers other judicious Christians who were jealous over her with an holy jealousy.

I said [unhappily] but I must recal that word (though no thanks to the seducer) God made it an *happy occasion* of much good to her soul, for the snare being once broken & she escaped like a bird out of it, she *hated heresies & schisms with a greater hatred*, and stood unshaken in the truth of God, and fellowship with the Saints to her dying day. From that time she girded up her loines & rejoyced like a mighty man refresheth with wine to run her race.

From that time I say God carryed on the *work of grace* gloriously in her soul. *Her*

yet there was no morning cloud, nor early dew that passeth away. But as the *morning light which shineth more and more unto the perfect day.* Pro. 4. 18.
the Heb. is to be translated word for word thus,

The way of the just is as a light shining and growing and enlightning unto, or unto till the *prepared day.* The description agreeth singularly with this Saint of God: the grace of God in her, was a *light* very conspicuous, *shining* in a *Gospel adorning* conversation, and *growing* or *going*, still *ascending* and *gathering strength* and *illuminating*; Scattering beames of *light* and *warmth* untill the *prepared day*, or *perfect day*, the day that is *prepared unto perfection*, And

oh how earely did this shining Christian attaine to her prepared perfection! *Her Sun did set at none day.* She was translated into the other *Orb of glory*, when she had finished little more then halfe her course in the *firmament* of grace, and the reason was because *shee did much work in a little time*; she *ran a pace*, and therefore arrived the earlier at her *journeys end.*

When she came to dye, she had nothing to doe but to dye, *her work was done*; she had *oyl* in her *vessel* as well as *oyl* in her *lamp*, her *graces* were in a *readinesse*; her *evidences* were *clared*, her *interest* in Christ was *sealed* upon her heart by the *spirit of promise*; And She her self Her death.

stood alwayes as it were at the doore of her Tabernacle *waiting for her Lord: when he should return from the wedding*; that when he came and knockt, She might open to him immediately.

Lu. 12. 35.

And happy it was for her she was so prepared; *for death gave her but little warning*, not that it killed her outright at the first stroke; but in as much as the nature of her distemper was such, as that seazing first upon her *spirits*, it rendred her uncapable of *speaking much*, or having much *spoken to her*; the preventing whereof was the speciall care and charge of her Doctors.

Her death

So that had she had her evidences to seek when she should have had them to use, her

her graces to get when she stood in need of her graces; death might have bin indeed a *surprise* to her of the saddest consequence imaginable.

Hence I say from the first of her sicknesse to the last, she spake not *much*, but what she did speake was *spiritually* and *heavenly*; upon the first seizure of her distemper, she called her two daughters to her and renewed Joshuahs "charge upon them to *serve* "*the Lord*, and to *feare him*; "*to take heed of sinning a-* "*gainst God*; *as they desired* "*God should take care of* "*them*. From the time she kept her bed she would be often speaking with holy admiration, *how infinitely good God* "*had bin unto her evere since*

She spake not but very spiritual.

A Fever in her Spirits.

Gal. I. 16. "*he had him pleased to reveal*
"*his Son in her.* She did
often express St Paul his holy *indifference to life or death*,
"*I am willing to die, and*
"*yet contented to live if I*
Phil. I. 22. "*may doe more service for*
22. "*God.*

My selfe standing by her once, I said to her, you would be glad to be going from us, would ye not? she turned her head, and with a sweet smile replyed, I *do*
"*desire not to leave you, but*
"*I would be glad to be with*
"*Jesus Christ.*

If she were asker how she did, she would sometimes answer, I *am the Lords Pri-*
"*soner*, sometimes, *and*
"*admirour of free grace*,
"*and so I desire to be.* She

was very willing to take whatsoever was advised; and would often *heavenlize* earth-refreshings with spiritualll contemplation, *Oh this is very good and pleasant would she say; and if this be so good oh how sweet is my good God? how pleasant is Jesus Christ?*

Her expressions were but *short*, but very *sweet*; an heavenly *ejaculation* or two and then *silence* for a considerable time. Her daughters standing by her beds side, she bespake them after this manner.

"*Oh children how sweet*
"*and precious is Christ, but*
"*oh how bitter a thing is sin?*
"and after a little breathing:
"*Be sure to get an interest in*
"*Christ and try your faith.*

To the Nurses and servants

vents that came to turn her in her bed (for the Feve that had accended her spirits) and exhausted her strength so fast in a few dayes, that she was not able to turn, or help her selfe in the least measure, she would say, I "*am very weak; but my God* "*is very strong, And there is* "*my comfort, he will lift me* "*up.*

Her elder daughter out of a childe-like desire of her life: would Sometime say.

Mother I hope the *Lord* in much mercy will restore you to us againe;

To which she retuned "*what God pleaseth; if he* "*have no more work for me to* "*doe then I am exceeding* "*willing to dye and to be with* *Christ*

"*Christ which is best of all,*
"*but if God doe recover me,*
"*the Lord give me more grace*
"*that I may walk answerably*
"*to his mercies.*

Upon the Sabbath morning it being *Sacrament day*, her eldest daughter came to take her leave of her saying,

Mother, I am going to Church and to the Sacrament.

That is well, said she, but
"*I cannot go, only be sure to go*
"*in the strength of Christ, and*
"*doe all your duties in his*
"*strength, knowing that we*
"*have none of our own to doe*
"*any thing that is good, & the*
"*Lord goe with you*; with many other gracious words which dropt like hony from her lips.

The younger daughter staying

staying at home, she askt her (according to her constant use) childe what do you remember of what you have read? and when the childe repeated some portion of it, she answered,

"*It is well, but be sure to practise it.*

And then she would break out again, "*Oh how sweet is* "*Jesus Christ, but what an* "*ougly thing is sin.*

When the evening came, she called to her elder daughter, to go and repeate the Sermons she had heard in the Family, as she used to doe.

On the next day coming to visit her, I found her very weake, yet I presumed on so much liberty as to hint a word or two, to this purpose

I

I hope ye have found no want of a Sabbath the last day; though God tye us to means, he doth not tye himself to means, the *presence of Jesus Christ*. I hope hath abundantly compensated the *absence of the Ordinances*!

"*Yea*, (she replyed) *I "sate under his shadow with "great delight, and his fruit "was sweet unto my taste.*

She was from thence (for some houres) under a kinde of *delirium*; but it was very calm and gracious, for that night the Curtains being drawn (and all attendants enjoyned silence by the Physitians) she lay praying the greatest part of the night, with as much sweetness and favor as in her health. And when the Maids and Nurses

came

came about her, she would speak most sensibly to them, "*Oh labour to make your call-*
"*ling and election sure, that*
"*an interest in Christ while*
"*you are in health and*
"*strength.*

After this the distemper working more in her head occasioned her to speak somewhat *erratickly*, though (blessed bee God) never *uncomely*; Yea and if any good notion were hinted, she would close with it very sweetly, and chiding her self would say in a very sensible manner, "*My fool-*
"*ish fancy runs upon abun-*
"*dance of other things, that I*
"*cannot stay my thoughts up-*
"*pon Godness Word.*

And so continued speaking

ing much to her self and her God, though not very *distinctly*, yet all very *spiritually*.

From the time she kept her Chamber, which was from Wednesday till Monday, she never spake of any *worldly affairs*; and if her servant had come to ask her any question in order to her temporal affairs, she would say to him, oh do not trouble me with any of these things on the *Sabbath day*.

For that was one of her happy mistakes; *she thought all the whole time was Sabbath.* During the greatest part of her sicknesse.

And truly so it was to her: *The Law of the Sabbath was was engraven upon her heart*; what others wickedly pretend

tend (indeed to the *sanctifying of the Sabbath* and to the *spiritualizing of her conversations*) was real in this holy servant of Christ. *Every day was a Sabbath with her*, especially upon her death-bed, as she drew nearer and nearer to that *rest which remaines for the children of God*; she was wrought into a more humble frame of heart to *the everlasting Sabbath*: her motion on heaven-ward was *natural, motions are stronger & swifter towards the center, after which* she *aspired*, and *into which* she *expired*: And in which she now triumpheth with *Him whom her soule loved*, and with the *Spirits of just men made perfect*; and all the

the Elect Angels of God to all Eternity.

Thanks be to God for his unspeakable gift.

FINIS.

Several Letters from divers Ministers concerning the Life and Death of Mistresse ELIZABETH SCOTT, *with a Narrative under her own hand of remarkable experiences, and the gracious dealings of God towards her.*

Mr. *Naltons* Letter to Mr. *Case.*

Dear Brother,

AMong many sad signes, and symptoms of Gods displeasure towards the land, I look on this, as not the least, *viz.* Gods removing so many of his precious Saints

 and

and servants from among us, who while they were in the land of the Living) helped to keep off the storm of Gods anger, and to turn away his indignation from a God-provoking people. Oh that our hearts were more deeply affected with it! that we might feelingly say with the Prophet *Isaiah* (*chap.* 16. *vers.* 11. *My bowels shall sound like a harp for* England; Yea, *we will sigh with the breaking of our loines*, Ezek. 21. 6. One choice Jewel among the rest, God has of late gathered to his Cabiner, namely, pious, precious, Mistresse *Scott*; Concerning whom, because you desired my concurrent Testimony, as being one so well known to me, having been a member of my Congregation for divers years together, till she came to be under your charge: I have this to say; She was a Gentlewoman of a choice spirit, of a marvelous

sweet temper and disposition, of an amiable winning carriage, and of a truly pious and Religious conversation. She was one that made Religion her businesse, her ἔργον, not her παρέργον: She made it her constant course vigorously to drive a Trade for heaven, and to be pressing towards the mark, *even the prize of the high calling of God in Christ Jesus*; She was not like those, that *Austin* speaks of, *qui muntur Deo, ut fruantur mundo*; But she made use of the world, but as a foot-stool, to raise up her soul to the enjoyment of God, as her portion for ever. She was not weary of Gods service, like those hypocrites that said, *what a weariness is it*; Mal. 1. 13. but duty was her delight, and sin her greatest burden: The world did not make her weary of duty, but duty made her weary of the world; Her constant frequenting of Ordi an-

ces, (wherein she was both eminent and exemplary) her closest retirements, wherein she saw often a glimpse of that glory which she now enjoys in the bosom of JesusChrist, made her long earnestly to be at her fathers house, and to breath out her *Cupio dissolvi*, Oh that I might be with him whom my soul loveth! In brief, she made haste to heaven, lived much in a little time; holding forth the Word of life, by a holy and undaunted profession, holding fast the Word of Truth by a constant and undaunted Resolution, and so finished her course with joy. Therefore I conceive, that this Text which you sweetly opened at her Funeral, was rightly and suitably applied to her, *Many daughters have done virtuously*, &c. This Testimony I have given not for her sake, that is dead, but for the sake of those that are living.

The dead praise not the Lord, saith *David*, *Psal.* 115. 17. Look as the dead return no praises to the living God, so neither do they regard any praises from living men; Our commendations cannot help them, our discōmendations cannot hurt them, as our prayers cannot reach them, so neither can our praises profit them; But happy surely are they, that can tread in the Steps of those blessed Saints, that have gone before us; *whose faith follow*, (saith the Apostle) *considering the end of their conversation*, Heb. 13. 7. If we do as they did, we shall speed as they sped; The Lord of his infinite mercy, help us to serve our generation faithfully (as this eminent godly Gentlewoman did) that we may do every days duty with Christian chearfulnesse, and bear every days burden with Christian patience, and in the midst of all changes,

straites and stormes, hold out with Christian perseverance, that *in the end of our dayes, we may receive the end of our hopes, even the salvation of our souls*; It is and shall be the hearty prayer of

Your affectionate loving Friend and Brother in the Lords Work.

JA. NALTON.

Mr.

Mrs. SCOTS *own writings, which she hath left under her own hand.*

A Little before her death, she began to write in a book her experiences of Gods goodness to her, and intended to have filled it up, but she was taken away before she had done many leaves of it; onely she had written before, divers things in some papers.

In the Book she beginneth and proceedeth thus.

SOme notes to keep speciall things in my remembrance, that I may be quickned to answer

Gods ends, in all his gracious dealings to me, to whom all his ways have been mercy and truth; and I desire, my ways towards him, may be constrained obedience, from faith and love, wrought by his spirit in my heart, in all things.

How God did effectually call me at first to himself.

I was born a child of wrath, and an heir of hell, and in my youth, was very vile and vain; Yet I did duties in a formal way, and was very confident God did love me, and of my good estate: Between sixteen and seventeen I was married, and about nineteen year old as I was riding, it being hunting time, I fell down and put my leg out of joynt, which was a great misery to me, but in that affliction, God did work on me with some convictions and resolutions, if

if I were well again to walk in Gods wayes; afterward inquiring, his Providence brought Mr. *Byfields* Book to me, the Marrow of Divinity, and in reading of it, God did convince me of my abundant abominable sins: I made a catalogue of them I could remember, and was in much trouble for them under the spirit of bondage, I think some moneths: but I have forgotten how long; but God made sinne very bitter to me, and broke my heart for my sinne, and from my sinne: and I know God broke my heart, because his love did it, many a tear of Love did I shed in the bosom of my God. When the spirit of Adoption was come to me, then how did I mourn for sinning against the Lord, and dishonouring of his dear Name? But when I was in the pangs of the Spirit of bondage and new birth, I had great troubles

of Conscience, and grievous pangs and after that, dreadfull blasphemous thoughts, and fain would I have run away from God, looked upon his wayes as grievous, and had hard thoughts of him, but yet the Lord would not let me go, but carried me through, that I had no power to leave seeking of him, and did unhook me, and brought me to keep Fasts by my self, and to humble my soul before him, and shewed me how vile I was in a great measure, and made me confesse my sinnes with shame and sorrow; Then after this, he made me close with Jesus Christ in a promise, and gave me full assurance that all my sins were pardoned by the bloud of Jesus Christ fully, and I gave up my self in Covenant to him, and by his sweet influence, and shining of his face, and comforts of his spirit, and grace, he hath made me hate the

 most

most sweet and secret sin; and my hatred of all sin appears, because I desire the death of it, and desire to be freed from the enjoyment of the sweetest pleasure of the most secret sin, that I may enjoy communion with my God, whose love is farre better than life: and I desire so to esteem it. God hath brought me to Christ, and hath made me put on his righteousnesse, and hath given me to Christ, and given Christ to me, and I know it certainly that God did choose me from all eternity, because he hath made me to give up my self to Jesus Christ for these ends that Jesus Christ gave himself for me; That by believing, I might give God the glory of his free grace and faithfullnesse, and that my sinnes might be pardoned and mortified, and that I may be sanctified and made holy by him, redeemed from all iniquity, and

vain

vain conversation, and made a peculiar servant of his, zealous of good works, that I may honour him in bearing forth much fruit, and be fully acted by his spirit and grace, for the glory of his name in all things, that Jesus Christ may see the travail of his soul in me, as much as I am capable, so long as I have a being, that I may admire free grace. God hath given me Jesus Christ by faith, oftentimes in Sacraments, Word, and Prayer, and Meditation, by the conduit pipes of his Ordinances. And I live by Jesus Christ, because his Spirit liveth in me in some measure, convincing, guiding, and councelling of me; And my desire is, to honour him as much as I am capable for ever, in his life, and strength, and spirit.

Thus farre Mrs. Scot had proceeded in the said Book, when the Lord took her from recollecting

ing and improving his gracious experiences to her here, to the immediate and perfect enjoyments of himself above.

Other Writings that Mrs. Scot *hath left, concerning Gods goodnesse to her.*

ABout the middle of *April*, 1645. there was the second rising in *Kent*, and I was grievously perplexed, thinking my husband, jewels, goods, and all I had, and my life, should have then by the risers been taken from me, and I was in exceeding fear, and dishonoured God by over much weeping and sorrowing before others, but that night I heard the Risers were suppressed, then I had much joy, and resolved through Gods strength that my heart should be weaned from the world, which before, I looke for much help from, but

but I found none; I saw it was empty: then resolved I also to leave resting upon it, and to spend my life, and strength, and meanes of grace, to the uttermost advantage of Gods glory, and my souls eternall good; and never to sin away any opportunity of doing good, and service for his glory: Thus did I see, that this great straight, and dark Providence of the Lord wrought abundantly for my good. Two days after, I did in private by my self keep a day of fast, and had some grief for my own sin and others, and had some comfort in Gods acceptance, though I was much wanting in the performance of the same. After my fast day, there was a publick day of thanksgiving for that mercy of subduing the Risers, my spirit was much sadded, that my heart was no more in frame suitable to the said day, that I did no

more

more rejoyce in God in it. Afterward I had sweet assurance of Gods eternall love, and saw much vanity and emptinesse in all earthly things, and desired to order my conversation aright. Again I kept another private day of fast by my self, and though much distempered yet had some hopes of acceptance. I kept another day of private fast by my self, to seek to God for more grace, to honour him, and that God would do also the same in my husband that he might honour God.

In *August*, 1647. a little after my husband died, my heart was exceedingly out of frame, but a Sabbath day at night the Lord came sweetly to me, in perswading me to trust in him from what he had done; So I had sweet assurance of his Eternal love through Christ at prayer, and the pardon of all my sinnes, and gave my

self to him to do with me what he would, and so the temptation and those thoughts went away, and I had sweet peace. Afterward we kept a fast in the family, to humble our selves for the breach in the death of my husband, and then I had great desires to honour God in my place, and gave up my self to God and had peace, and afterward sweet assurance that I was his. This Sacrament at *Hawkhurst* I was not prepared as I ought to have been, the day before I lost my frame of grace exceedingly, by my unsensibleness of *Irelands* misery, and being merry when I should have sorrowed, and on the Lords day morning before I went to the Sacrament, I had a grievous temptation, as if I might live without ordinances, and as if there were no necessity of them; O this deaded my heart to the duty, yet my faith fought

with

with it, and brought me to the Lords ſupper, where I received Chriſt, and gave my ſelf to him, and found ſweet comfort and ſtrength from Chriſt in his Ordinance; and I do reſolve in Chriſts ſtrength, to walk holily and cloſely with God all my dayes to his honour, and to cleave cloſe to Chriſt in all his Ordinances, whilſt I can enjoy them. Being reproved by one, my heart did greatly riſe, and I found I was not willing to ſubmit to Gods will and wayes in all things, but I had a great combate, and was reſolved to ſubmit to God in all, and ſaw more of my heart and the world then ever, and I had ſweet influence from God and ſhinings of his face in prayer. The next Lords day after I had received the Sacrament, I went to the Sacrament again, my Lord having by a providence provided another feaſt for me, knowing my

neceſ-

necessities; and I did sit under Christs shadow, and did receive his body and bloud by faith. Another Sacrament at evening I had very sweet fruits and effects of Christ in me. Another Sacrament afterward I was much failing and wanting in doing my duty and acting my grace, but God gave me Christ in free grace, and I desire to live by faith upon him, to him and his glory, giving my self to the Lord to be his, and not mine own; and desire to live on Christ as my portion and strength.

In *January*, 1650. Mrs. *Scot* began another, of the sweet experiences (writes she) my God hath given me of his faithfull performances of his Word and Promise to me. In *January* 1650. The Lord sweetly told me in the Ministery of his Word, out of the fourth *Chapter* of the *Ephesians*, the eighth *Verse*, how *Christ had*

led

led captivity captive in me, and for me in ſome meaſure; the ſame day, an occaſion there was that cauſed my corruptions much to ariſe, but my God according to his Word did lead that captivity captive, and at night God gave me ſweet comings in of himſelf into my ſoul, and ſweet aſſurance, and ſome experience of the true & real work of Grace in me, & how God made the riſings of ſinne the ruine of ſin in me by Chriſt. The Lord gave me very ſweet experience of his power in preſerving me, when two in my family had the ſmall pox, and three the meaſels, according to his word in *Pſal.* 91. 7. *It ſhall not come nigh thee.* O never diſtruſt thy God more. After this, God did ſhew me in ſome meaſure the curſed vileneſs of my nature, and ſuffered that bitter root of blaſphemy to riſe up in my heart, and God did this to puniſh

me

me, for my vain and sinfull thoughts, but Jesus Christ made my faith to fight against it, but it was very sad and bitter to me, and after I was buffeted, God made me see the vileneſſe of ſinne, and ſinful thoughts, and made me in his ſtrength reſolve againſt all ſin, and to hate it, and to walk coſſely with my God, and chuſe rather to offend all the world, then commit the leaſt ſinne, and to loſe all, and ſuffer all miſeries, rather then commit the leaſt ſin; For God can make ones own heart and conſcience a hell to one, and ones bed and all ones comforts bitter as death. And I deſire to prize mercy, and cloſe walkings with God, to lie down and riſe up with him, and to pitty others; This precious experience and leſſon God taught me by that affliction, as by many other, and drave ſin and vain thoughts from me

me in ſome meaſure, making Chriſt ſweet, and fulfilling his Word, in *Rom.* 6. 14. and *Rom.* 8. 28. My God doth give me ſweet experience of the growth of grace in my ſoul, and all from the virtue of Chriſts blood. Before this Sacrament, my preparations were not ſo great as they ſhould have been, but my God did drive me from reſting on any thing in my ſelf, and brought me to him without money and without price, and gave me ſweet aſſurance of the truth of the work of grace on my heart; I love him becauſe he loved me firſt, and with his loving kindneſſe did he draw me. This Sabbath when I went to the Sacrament, I ſaw my preparation ſmall and my thoughts not ſo ſweet as they ſhould, but my heart deſiring the Lord to order my thoughts aright, and act my graces in ſinging part of the 23 *Pſalm*, before

morn-

morning Sermon, God ſweetly melted me in ſome meaſure with ſome teares of love, and after did as it were ſweetly take me by the hand, ſet me down at his table, and comfortably intimated it was my portion, and ſo I ſat under his ſhadow with great delight, and his fruit was ſweet unto my taſte, and God did act my faith to take Chriſt, and pardon, ſanctification, mortification in his bloud; and ſealed deliverance from temptations by his body broken and bloud ſhed, and all the fruits thereof; ſome effects I had afterward, and the Word was ſweet, and I came home rejoycing and reſolving to live and die, to and for and with God, giving my ſelf for ever to him, to live and move all in him and by him, to reſt upon his word, and promiſe, and expect to live by him according to it; I deſire to have ſuch a day again to receive

Chriſt

Christ, I was many wayes failing, all is free grace, God doth all that is good in me, for I am a hell by nature, but I have found most precious vertue in the blood of Jesus Christ, that it hath in some measure meekened my spirit and overcome wicked thoughts in me. Next Sacrament I was failing in my preparation and acting of my graces, and was troubled I had no more light of Gods countenance, and my corrupt nature was apt to rise: but God kept it down, and afterward taught me these lessons by it.

1. That sin was not so bitter to me, nor so bitterly bewailed by me, as it ought; the more bitter sin is, the sweeter is Christ.

2. That God would have me prize Ordinances to enjoy Christ, but not to rest upon them.

3. That I should live by faith

and

and not by sence, yea though there be no sence.

4. That Gods loving countenance is better then life, and that God would have me depending, and contented with whatsoever he will give: O that I could learn and practise these lessons, which were precious fruits of the Ordinances. This Sacrament I was failing in my meditation, examination, and excitation, and my dead heart much hindred me in the service of the living God, but the Lord brought me to his table with some assurance it was my portion, and I sat under his shadow, and he acted my graces, I desire to magnifie free grace, and to expect strength from him to do it according to the Covenant sealed in his bloud. This Sacrament I had some sweet actings of faith above sence, and assurance that God was my father

and

and his power and wisdom would order all things for my good. This Sacrament, though I did not mourn for my sins that did slay my Saviour, nor act sacramentall repentance as I ought, yet by faith I received Jesus Christ, and came home with some comfort, and had some softnesse of heart. I had sweet experience of my Gods answering my prayer in the very thing I desired. This Sacrament, though I did not receive so much of Christ as I desired, yet I had some sweet effects of his blood, in resolving in his strength not to give way to unbelief nor sin and denying to come again to his Ordinance.

This day I was at a fast, and God came sweetly in and melted my heart, and made his promise good, that they that wait on him shall renew their strength, God sweetly answered my prayer in a

mercy for one of my children. This day I did receive Jesus Christ in the Sacrament, and came home rejoycing, and assured my sinnes were pardoned, and that Christ could as well be pulled out of heaven, as I pulled from Christ. I renewed my Covenant, I gave my self to my God for his service for ever. This Sacrament I did receive Jesus Christ, and sweet influence from him, and I desire to honour him in all things for ever, in my soul, body, estate, will, affections and all; I, and all I have are his, and to be at his ruling in all things at all times; These are fruits of Christs bloud, I desire to bear about the world with me, the dying of the Lord Jesus, and to be crucified to the world by his crosse, and to do and suffer for him, and endeavour the good of others souls, and I found my inward man much strengthen-

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ed, and sin weakned. This Sacrament God gave me some resolutions, but I had not much comfort. This Sacrament, I had sweet assurance that my sins should be destroyed. I kept a fast day by my self, to seek help from God, in the great strait I was in; for no power but his could help me out and deliver me: The Lord did graciously assist me, and afterward I kept a fast in private with others about it, my heart was out of frame and very heavy, and perplexed, but God came in and melted, and made the duty very sweet; and at night, a sweet, quiet, and believing waiting frame came upon my spirit; God answered my prayer sweetly and particularly. That text in 1 *Cor.* 10. 13. the Lord made good to me. I resolved to keep a fast by my self and humble my soul before the Lord, and poure out my complaint before him, and

seek strength from him; God sweetly encouraging me with many Scriptures, and melted my heart, oft pouring it into his bosome, and drew me out of my self into Jesus Christ. Again I kept a fast by my self to seek the Lord, and humble my self for my failings, and God did sweetly melt my heart, and helped me to pray, and made it a comfortable day, and I desire to hope and wait for a gracious answer, and God did answer me very graciously. I kept another fast by my self, to seek the Lord to mortifie my corruptions, that I might not dishonour him, but be acted by him and his grace, to his glory, and to order all for me aright according to his will; the Lord sweetly assisted me, and I desire to wait for an answer, and blessed be his name, he hath sweetly answered my prayer by many remarkable providences which I de-

 sire

ſire to improve to his glory. God did viſite me with a fever, and had ſhaken his rod at me before, but I took not warning as I ſhould, for God is ſo gracious, that he delights not in afflicting the children of men, if they return. Gods chaſtizing me was very full of tender gentleneſſe, I felt little or no pain, but kept my bed from munday till ſaturday, and God chained up Satan that he did not at all tempt me, but I lay with abundance of peace and aſſurance of Gods love, and God made my bed for me, and raiſed me up again in much faithfulneſſe, and ſhewed me why he had contended with me, and I acknowledged Gods dealings exceeding juſt, mercifull, and faithfull. The ſinne that God did eſpecially afflict me for at this time, as he did convince me, was, my great ſinning about the Ordinances, God will be ſanctified in

them that draw nigh to him, and I had been very formal in duties, & cold in them, neglected to go to Ordinances, did not prepare my self before I went as I should; coming sometimes late, distracted at holy duties, and was unprofitable under them, not so mourned when I heard Gods name blasphemed, glad when Sabbaths were done, and vain thoughts then also, guilty of much Sabbath prophanation, in coming to the Lords day with a cõmon worldly frame of heart, and having such a cõmon worldly frame of heart on the said dayes; Being too long in bed on the Lords dayes mornings, and not doing duties as Sabbath duys, and not walking answerable to the Sabbath Ordinances I enjoyed. So that it was high time for God to come now. The experiences that I have got by this are, that God is very patient, and good

and faithful, he will not leave me unpunished altogether, neither will he fail or forsake me in it, therefore I resolve in his strength to love him, fear him, and his goodnesse, serve him, walk closely with him, be zealous for him, give up my self & my all to be laid out for his glory, and in his service, and to sanctifie him in all my drawings near to him, to serve him alone, in his strength, and the power and spirit of Christ enabling me, for if he leave me, to my self, I shall sinne more then ever; these are some of the fruits I desire should come forth from this rod. I kept a Fast by my self to humble my soul before God, and renew my repentance, and seek help and direction from him, and my God made it a sweet day unto me. I kept another fast by my self for the same mercies that I did the other before, and the Lord did

much assist and help me to mourn for sinne, and to pray for Zions peace, and of the land. I kept another fast by my self to humble my soul for mine own sins, and the sins of others, and to seek for direction in the straight I was in, and the Lord did help me, and after much and long seeking to God, the Lord did answer me.

The fourteenth of *December*, 1655. God did vouchsafe unto me a very great deliverance, wherein I saw abundance of his power, wisdom, and goodnesse in it to me, which were wonderfully discovered, in the way of it, to the Glory of God, and honour of the Gospel, even to the acknowledging it elsewhere, to be the very hand of God; An answer of prayer. I was fully freed and cleared. I desire this great experience should be food for faith, and that I called on God for, it

was the faithfulnesse of God in performing that promise; that he would keep in his way, and he kept me in my calling, which was his way, and so I had protection from him, and he found out a way for me, and I desire to improve my freedome for his glory, and walk more spiritually and closely all my dayes with God, then ever I have done. The experiences I got by this were,

1. That it is the duty and safety of a Christian to walk and keep in the way of God, had I been out of Gods way, I had been gone.

2. That there is no difficulty too hard for God, but his wisdom can find out a way, and his power can bring it to passe, and his faithfulnesse will do it.

3. That it is the duty of Christians to wait Gods leisure and

time, which is the best and fittest time.

4. It is their duty also never to trust to their own heart, but in God, and expect direction, protection, and guidance from him, and I resolve in Gods strength alwaies to be and continue in his way, and to believe no difficulty too hard for him, but his wisdom can find out a way, and when we cannot, his power can bring it to passe, and his faithfulnesse will do it, and I will never trust mine own heart more but wait on God, trust in him, and expect all from him, and hang upon him by faith and prayer. I kept another fast by my self, my God did help me in some measure: I desire to lay all my sacrifices on Christ, that precious altar, that I may be accepted, and answered. I kept another fast by my self for one of my children, God carried me through the

duty

duty with ſome ſweet meltings and incomes, I deſire to wait on him for an anſwer, and to live my prayers, and ſtill to truſt in him, and do duties in faith and obedience. I kept another faſt by my ſelf about my children, deſiring to do all in Chriſts ſtrength, and to expect all upon his account, and God did give me very precious anſwers. I kept another faſt by my ſelf to be humbled for my own and others ſins, as my childrens, my Fathers houſe, and Sir *Walters*, and the ſins of the times, and to ſeek bleſſings and ſanctifications of Gods diſpenſations, and directions from the Lord, and deſire to wait. I kept another faſt by my ſelf, for my children and other things, God did humble me in ſome meaſure, and aſſiſt me, And God did wonderfully and ſpeedily anſwer. O bleſſe the God that heareth prayers, and follow God for further

mercies.

mercie. I kept another fast by selfe, about one of my children, and God gave me some sweet assistance in the duty, and acceptance in Christ. This Sacrament I received Christ and had sweet fruits from him. This Sacrament God did help me to go against some difficulties, and my special errand to Christ was to deliver me from vain roving thoughts, and to fill my heart daily with heavenly meditations, and that I may still breath forth sweet ejaculations, God gave me Christ and I desire to believe and wait. This Sacrament, I received Christ by faith, and desire to live on him, but my errand was for a broken heart, and sence of sinne aright, and I had sweet meltings. This Sacrament I had some hatred of sinne, and God brought me home with resolutions in his strength to honour him, and act for him, in the places

ces where I were going, and improve all I am and have for his use and honour, and to be more meek to them without. This Sacrament, God freely gave me Christ, and all his purchase and offices, and as I went for more faith and wisdome, so I came away believeving I should have them; God did assist me. This Sacrament God gave me Christ, and sent me comfortably home. This Sacrament I received Christ according to his promise and desire a Law of thankfulnesse, should by the hand of the Spirit, and in the bloud of Christ, be written in my heart, and a law of obedience in my whole life, and all my conversation. This Sacrament though I was failing every way, yet God freely gave me Christ his body broken, and his precious bloud, the seal of the Covenant of Grace; and in the afternoon, God told me

me out of his word, he would give me a new heart; which was that I went for as one end, and I desire to wait and believe.

These are what as yet are only come to hand, which Mrs. *Scot* had with her at *Holbourn* where she died, probably she may have many more in the Country whence she newly came.

Out of these may be made many usefull Observations, for our own Instruction, in our going forth by the footsteps of this member of Christs flock.

As Though *not many wise after the flesh, not many mighty not many noble are called*, 1 Cor. 1. 26. yet some are. *Act.* 17. 12. *Many of them believed, also of honourable women, which were Greeks, and of men, not a few.* Mar. 15. 43. *Joseph an honourable Counceller which also waited for the Kingdom of God.*

Though vanity be never so much yet

yet grace can overpower all, 1 *Cor.* 6. 11. *And such were some of you, but ye are washed*, &c. Titus 3. 3. *And we our selves were sometimes foolish disobedient, deceived, serving divers lusts and pleasures*, &c.

When we are making our pursuit to gratify our carnall senses, God can bring us to better enjoyments, *Rom.* 10. 20. *I was found of them that sought me not, I was made manifest unto them that asked not after me.* The Lord took her at her hunting pleasures to bring her to the comforts of his own spirit.

Any meanes when sanctified, can bring us to the Word, and so to God, as the hurting of her leg did her, and the crowing of the Cock did *Peter*, to remember the word Christ spake, and to return to him, *Mat.* 26. 74. 75.

The Lord makes some great in the world great in grace also; rich

rich in earth'y blessings, rich in spiritual likewise, that they have all things given them for this life and a better richly to enjoy. *Job* the greatest of all the men of the East, *Job* 1. 3. *And there was none like him in the earth, a perfect and an upright man one that feared God and eschewed evil*, vers. 8.

Those workings that come from God, carry all to him againe. She endeavoured to act all for him that had done so much for her, the waters that come out of the sea return thither again, *Rom.* 11. 36. *Of him, and through him, and to him are all things, to whom be glory for ever. Amen.*

She was brought home the usuall way of Gods people, by the Spirit of bondage to the Spirit of Adoption, *Rom.* 8. 15. *Ye have not received the spirit of bondage again to fear, but ye have received the spi-*

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rit of Adoption whereby we cry Abba Father.

Gods grace works irresistably, she would fain have run away from God, he would not let her go, but carried her through, and suffered her to have no power to leave seeking of him, *Psal.* 68 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God may dwell among them.*

Such as are most cast down in conversion are usually most lifted up afterward. She had great troubles of conscience then, and grievous pangs, *&c.* And afterward full assurance all her sins were pardoned by the bloud of Christ, and great rejoycings. The Father made merry with the Son when he returned, *Luk.* 15.23, 24. that was driven to husks, and ready to perish, *vers.* 16, 17. The Jailour that

that *came trembling*, Acts 16. 29. afterwards rejoyced, *believing in God*, vers. 34.

The way to make our Election in God sure, is by the work of grace in our selves: I know it certainly, (saith she) that God did chuse me from all eternity, because he had made me to give up my self to Jesus Christ, for those ends that Jesus Christ gave himself for me, 1 Thes. 1. 4, 5. *knowing brethren beloved, your election of God, for our Gospel came not unto you in word onely, but also in power, and in the holy Ghost, and in much assurance.* Rom. 8. 29. *For whom he did foreknow he also did predestinate to be conformed to the Image of his Son.*

Some believers are very high and eminent in the workings and waies of God, 2 *Thes.* 1. 3. *Your faith groweth exceedingly, and the charity of every one of you all towards*

each other aboundeth. 1 Cor. 1. 5. *In every thing ye are enriched by him in all utterance, and in all knowledge,* vers. 7. *so that ye come behind in no gift.* 1 Thes. 1. 5. *Our Gospel came not unto you in word only but also in power, and in much assurance.* 1 Pet. 1. 8. *Ye rejoyce with joy unspeakable, and full of glory.* Act. 13. 52. *The disciples were filled with joy and with the holy Ghost.* Acts 9. 31. *Walking in the fear of the Lord and the in comfort of the holy Ghost.* Ps. 32. 8. *I will instruct thee & teach thee in the way which thou shalt go, I will guid thee with mine eye.* Isa. 43. 2. *When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burnt; neither shall the flame kindle upon thee.* Psal. 46. 1. *God is our refuge and strength a very present help in time of trouble.* Gen. 22. 14. *In the mount of the*

Lord

Lord it shall be seen. 2 Chron. 17. 6. *His heart was lift up in the ways of the Lord.* Psal. 119. 32. *I will run the way of thy commandments, when thou shalt enlarge my heart.* Psal. 119. 6. *Then shall I not be ashamed, when I have respect unto all thy commandments.* She was a believer of the highest form, a star of the first magnitude, one that had not onely the graces of the Spirit, but the sealings and joyes of the Spirit in abundance, and was rich in the knowledge of the Mysteries of Christ. One that the Lord did much councell, and direct in all her waies, and kept her in all her straights, and redeemed her with great deliverances, her extremity often was Gods opportunity. One that was raised up and elevated in his service fulfilling all his wils.

Great Saints have sometimes fore assaults from Satan, as she had sometimes buffetings with *Paul*,

2 *Cor.*

2 *Cor.* 12. 7. haply least she might have been exalted above measure, through the abundance of incomes. Pirats set upon the richest ships, and trees are most threshed that be fullest of fruit.

Christians high in comforts are low in acts of mortification, and self-denial: How often did she fast and afflict her soul before the Lord, and was sensible of her failings, *Luke* 2. 37. *She departed not from the Temple, but served God with fastings and prayers night and day.* In all she did, she went out of her self to the strength of Christ, attributing all to him. 1 *Cor.* 15. 10. *By the grace of God I am what I am, and his grace bestowed upon me was not in vain, but I laboured more abundantly then they all, yet not I but the grace of God, which was with me.* Gal. 2. 20. *I am crucified with Christ, nevertheless*

I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. 1 Tim. 1. 15. *Sinners of whom I am chief.* Trees with high tops have deep roots.

Such serve God truly; that conscienciously serve him secretly. Many days of fasts and seeking God were in secret by her self, *Mat. 6. 6. When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy father which seeth in secret.* And vers. 16, 17. *When thou fastest be not as the hypocrites,* &c. *But so,* vers. 18. *as that thou appear not to men to fast, but unto thy father which is in secret.*

It is a happy thing to be related to them that are truly godly. How did she pray for her husband and children? Nature helps grace, and grace acts for nature, *Rom. 9.* 2, 3.

2, 3. *I have great heavinesse and continuall sorrow in my heart, and I could wish that my self were accursed from Christ, for my brethren my kinsmen according to the flesh.* Rom. 10. 1. *Brethren my hearts desire and prayer to God for Israel is, that they may be saved.*

When we cannot serve God so well as we ought, we should serve him as well as we can, and not omit duties. She was troubled for being so unprepared, yet came to Sacraments and found God very graciously. 2 *Chron.* 30. 18. &c. *The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary, and the Lord hearkened to Hezekiah, an healed the people.* Cant. 6. 12. &c. *I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pome-*

granates

granates budded, or ever I was aware, my soul made me like the chariots of Aminadab.

It is good to come to God in Ordinances for particular mercies. She made this and that her speciall errands, and the Lord vouchsafed them unto her, *Job* 22. 28. *Thou shalt also decree a thing and it shall be established unto thee.* Psal. 37. 4. *Delight thy self also in the Lord and he shall give thee the desires of thy heart.* Mat. 21. 22. *and all things whatsoever ye shall ask in prayer believing, ye shall receive.* 1 Sam. 1. 27. *For this child I prayed and the Lord hath given me my petition which I asked of him.*

God oft cometh in seasonably to them that wait upon him in Ordinances, as frequently to her in hearing, with suitable and seasonable words, *Isa.* 30. 20, 21. *Thine eyes shall see thy teachers, and thine ears shall hear a word behind*

her, saying, *this is the way walk ye in it, when ye turn to the right hand and when ye turn to the left.* Prov. 8. 34. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*

Great enjoyments of God in Ordinances, should not take us from them, or make us live above them, but carry us the more to God in and by them. Thus it was with her, the more she received, she more she waited upon God in them. *Psal.* 63. 2. *To see thy power and thy beauty as I have seen thee in the Sanctuary.* 2 Chron. 30. 23. *And the whole Assembly took councell to keep other seven days, and they kept other seven days with gladnesse.*

Sacraments are not only sealing, but exhibiting Ordinances, of more grace and comfort to beliers; she received much encrease from God in and by them. *Mat.*

3. 16. *And Jesus when he was baptized, went up straight way out of the water: and lo, the heavens were opened unto him, and the Spirit of God descended like a dove, and lighted upon him.* Acts 8. 39. *The Eunuch after Baptisme went away rejoycing.* The bread and wine which are the signes in the Lords Supper, are nourishing.

The incomes from God in Ordinances are very various, sometimes one, sometimes another, sometimes more, and sometimes lesse, sometimes sooner, sometimes later, sometimes she has meetings at the Sacrament, sometimes resolutions to serve God against sin, giving up her self to the Lord; sometimes meeting with her spirit, sometimes desires to come again, sometimes gives assurance and comforts, sometimes at the time, sometimes after. 1 Cor. 3. 5, 6. *Who then is*

and who is Apollo? but Ministers by whom ye believed, even as the Lord gave to every man. *I have planted, Apollo watered, but God gave the increase.* Isa. 56. 7. *I will make them joyfull in my house of prayer.* Act. 10. 44. *While Peter yet spake these words, the holy Ghost fell on all them which heard the word.* 2 Chron. 1. 6. *Solomon offered a thousand burnt offerings* vers. 7. *In that night did God appear unto Solomon.*

When we have performed duties to the Lord, we are to expect his answers. She would wait for returns, when she had been a seeking of him. *Psal. 5. 3. I will direct my prayer to thee and will look up.* Psal. 85. 8. *I will hear what God the Lord will speak.*

The Lord sometimes withdraweth from Ordinances, that we should not rest in them but in himself. 2 Cor. 10. 9. *We had the*

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sentence of death in our selves, that we should not trust in our selves, but in God which raised the dead. The use she made thereof when she had not altogether these to comes.

A gracious heart is as mindful of mercys received to return praises and answerable walkings to God, as to pray for mercies wanted. *Exod.* 17. 14. *And the Lord said unto Moses, write this for a memoriall in a book.* Psal. 103. 2. *Blesse the Lord, O my soul, and forget not all his benefits.* Psal. 116. 12. &c. *What shall I render unto the Lord for all his benefits towards me, I will take the cup of salvation, and call upon the name of the Lord, I will pay my vowes unto the Lord now, in the presence of all the people.* Thus did she note down in a Book the gracious dealings of God towards her to quicken her to thankfulness and suitable improvements to the glory of God.

Temp-

Temptations and buffetings are not to be given way unto, but opposed, to conquer them; Her faith (she said) fought with them, and they were subdued under her. Jam. 4. 7. *Resist the devil and he will flee from you.*

Afflictions and mercies when improved bring forth much fruit in the people of God, as her sicknesse and deliverances did in her. Heb. 12. 11. *Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which are exercised thereby.* Psal. 32. 7. *Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.*

Gods gracious returns of prayer to his people, do much engage them in affection to him, and encourage them for the future to seek more un-

to them. O blesse the God (saith she, that heareth prayers, and follow God for further mercies. And elsewhere, I desire this great experience should be food for faith. *Psal.* 116. 1, 2. *I love the Lord, because he hath heard my voice, and my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live.* 2 Cor. 1. 10. *Who delivered us from so great a death, and doth deliver: In whom we trust that he will yet deliver us.*

True grace is permanent and growing, the motion that is naturall is perpetuall. My God (saith she) doth give me sweet experience of the growth of grace in my soul: The longer she lived the more she acted, *Job* 17. 9. *The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

Revela-

Revelations 2. 19. I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first.

Mr. *Thorowgood's* Letter to Mr. *Case*.

Reverend Sir,

I Understand you intend to print your Sermon preached at the funeral of our most honored friend Mrs. *Scot*, that Saint of the Lord, that eminent believer of the highest form, and therewith some narrative concerning her. It is not onely lawfull, but sometimes very expe-

expedient to shew the Coates and Garments *Dorcas* made whilst living, especially the excellencies of great believers whose memory is blessed; and which may so much conduce to the advancing of the glory of Gods free grace, and the good of others; for which cause no doubt the severall graces and holy actings of Gods people, are left on holy record, I am willing to cast my mite into the treasury. Her conversion (she told me) was occasioned by a fall from her horse in hunting time, whereby one of her legs were put out of joynt, which the Lord so sanctified to her, as it brought her to the serious receiving of the immortall seed of the Word thereby forming Christ in her, in whom the New-birth did most evidently shine ever after. O happy fall, that did so exalt her; before she was very vain, delighting

in dancing and hunting; But then God brought her to hear his rod, and to receive instruction, and to solace her self in the joys of the Spirit, and to pursue the way of holinesse; thus God did not take away her comforts, but changed them, and gave her better in the room; He did not dry up the stream, but diverted it and turned it into a better channel. It was not long after her conversion from nature unto grace, but she was likely to be perverted from truth unto error, and was much troubled about the way of Separation, some of which way lived near her, and got accesse to her, and so was in danger of looing on the one side, much of what she had gained on the other; But the gracious God, out of his continuing goodnesse, (as she told me) provided Mr. *Elmestone*, that old disciple, a skilful Pilot to steer her course

again

again to rights, who can relate more concerning this particular; and ever since through grace, hath she sailed with a full and steady gale in the ways of truth and honestie, and hath been a fixed star, in the Church of God, no ways moved with the errours, and failings of many round about her; wandering on the right hand and on the left; after once God had caused her eares to hear that word behind her, saying, *This is the way walk in it*, she shunned their books, company and discourses tending that way, as taking no pleasure therein, and would not tempt God, by going to the meetings of such as caused division, being fully perswaded of the truth and way she practised; thus rooted by shaking become more firmely rooted. She was converted in the height of Prelacy, and was of the true old Puritane and right Non-

con-

conformist's Spirit unto her dying day, accounting our Churches and Ministery essentially true, though wanting in circumstantials, she earnestly desired, and in her place fervently endeavoured a through reformation, without forsaking the Assemblies, and leaving the work to others; but would set to her helping hand also. She went on to perfection, but laid not again foundations; she held what was good, rejecting the ill, being of quick and sound understanding to discern between good and bad. She would mourn with the house of *Chloe*, for what was beyond her sphere to amend, and walked very comfortably with Christ herself in the middest of the golden Candlesticks, having her own garments undefiled; and others unworthinesse did no way prejudice her. She was a very great and constant praiser of the faithfull

Ministers

Ministers of Jesus Christ, and rejoyced not in their light for a season, she knew them that were over her in the Lord, and esteemed them very highly in love for their works-sake, and endeavoured peace and unity with the rest. *She walked in all the commandments and ordinances of the Lord blameless*, never missing any when able to go, and much troubled when necessarily detained by illnesse; she thought not they could be too often enjoyed, when she could not go in her Coach in Winter time, by reason of the deepnesse of the way between *Congherst* and the Church, she would walk on foot in all the rainy and tempestuous weather, that long and tedious up and down hill way: (to ride she alwayes dreaded since her fall) and when in *London*, often did she go from high *Holbourn* to *Christs*-Church to the morning

Sermons

Sermons on the Lords dayes, before the rest began, and then to them afterwards. Constantly did she attend Lectures and Fasts publick and private. In Summer when she was at *Cangberst*, usually there in the Countrey, she had a weekly Lecture at *Hunkberst*, and the Ministers still at her house. Very often did she keep in secret whole dayes of fasting and seeking God by her self in prayer, and humbling and afflicting her soul before the Lord. When I was forth she her self would pray with her family; once I coming home late, unknown to her, heard her, and she prayed to my very great admiration and satisfaction. Twice in the family morning and evening, not onely prayers were, but something of the word, and singing part of a Psalm: On the Lords day at noon, singing and praying with the family, besides morning

duties,

duties, and evening repetitions of the Sermons, together with singing of a Psalm, and Praying. A true sanctifier and spiritual observer of the Lords dayes she was, and dared not to speak of any worldly civil (though at other times lawful) things, and oft bewailed the too much liberty many professors take on those days, marvailing their consciences were so benummed concerning that Commandment more than others, that they could talk of such civil and worldly things then without remorse, not considering that Commandement is broken in words & thoughts as well as others, especially when that place in *Isa.* 58. 13. is so expresse against it, *Not doing thine own ways, nor finding thine own pleasure, nor* SPEAKING THINE OWNE WORDS, *viz.* upon the Sabbath dayes. Besides her private

duties

duties in the family, ſhe was very much in ſecret duties by her ſelf, daily her uſuall manner was (as I have been certainly informed) In the mornings as ſoon as ſhe was up to go into her cloſet a little while by her ſelf, and then went to the performing of ſpiritu-all duties together with the family; after they were done, then ſhe retired into her chamber by her ſelf, and read the Bible in order, reading and meditating about one hour, and then went into her cloſet afterwards a pretty while. Before ſupper ſhe uſed to go into her chamber and cloſet ſome competent time, yea though late, when ſhe was neceſſarily detained abroad before ſhe came home; after duties performed in the family at nights, when the reſt were gone to bed, ſhe would walk about half an hour meditating in her chamber, and reaſoning out any diſ-

temper that was upon her spirit, to find out the cause thereof, and to remove it; saying, so her heart was brought into frame again, and not before; Then she went into her closet about three quarters of an hour, and this every day. She never went abroad but she went first into her closet for some while to prayer, and so she did again upon her returnings home. On the Lords days at noon after duty done in the family, she would retire by herself, til they went to the publick worship againe; upon the week dayes she would much complaine she was so straitned for time, desiring more to spend in secret by her self. She was a beiever that had not onely the graces of the Spirit, but the sealings and the joyes of the Spirit in her; She had much assurance, even to the riches of it; She knew she was of God, and Christ was her Redeem-

er, having loved her and given himself for her, and that the Covenant of Grace, with all the promises and mercies therein contained, and Ordinances were hers; And therefore in all places where Providence cast her, would she partake of all the Ordinances, and not infringe her Christian right and liberty, as being tied to one particular place, or people onely, living without the Sacrament till she came there againe; though ordinarily she looked upon her self as a member of that Church where her usuall dwelling was. She was filled with joy, and walked in the comforts of the holy Ghost, she was of a very chearfull Spirit, and grace did carry it on very graciously and spiritually; she had much communion with God in all the means of grace, the Lord made her joyfull in the duties of prayer, the Word

was

was the favour of life unto life unto her, and the rejoycing of her heart. Exceeding incomes she had at the Table of the Lord, there she sat under Christs shadow with great delight, and his banner over her was love, and his fruit was very sweet unto her taste; whilst the King sat at his table with her, her spiknard did usually send forth the smell thereof. The Lord did greatly blesse that Ordinance of his Supper unto her; she said she could fetch from the Lord there, any mercy she wanted, direction in straights, support and comfort in disturbances, power against sin and Satan, grace to carry her on in the wayes of God, &c. Much refreshing she had in singing of Psalms, she had many and particular returns of prayers from God, which she much looked up to him for, after she had directed them unto him, and took speciall notice

tice of his gracious answers, and improved them with thankfulness to his glory. She was of very excellent naturall parts, full of wisdome and prudence; as appeared also in the well managing of her many and weighty affaires, and did greatly abound in the knowledge of Divine Mysteries, contained in the Scriptures; Much weaned from and crucified to the world; Whilst her Father Sir *Mathew Howland*, & her Unkle Sir *John Howland* lived, she would say (foreseeing the same, as being their onely heir) she was afraid of too much of the world coming to her. Never any use or increase would she take for any money's she lent, though to a very considerable summe and time; and left under her own hand, that her children should take none also for the same after her; in case she died before the principall was paid in.

Her

Her good works and charity not only *Hawkherst*, but *Holburn* also, and other parts can testifie, as your self well know, and can amply relate. Her good works extended not only to her own Nation, but also to the Hungarian Scholers, who come so far to partake of our practicall Divinity, counting her self a Member of the same universal Body with them. For divers years, often would she have one of them time after time with her, whilst in the Countrey; and now did take care of one this Winter, at one of her sons, till next Summer she thought to come again, and retake him into her Family: Their Land, have divers already returned into it, that have caused her piety and liberality to sound amongst them there. She disdained not to visit any of her poorest neighbours, and did love to do it, to raise up pity in her towards

wards them, and thankfulnesse to God for her self, who had made the difference: Neither did she refuse to do the meanest offices of love for the good of them and theirs. Her attire, your self knowes, how grave and modest it was; as also her Daughters, without nakednesse, or unseemlinesse. The gracions Providences of God were exceeding many, and very great and remarkable towards her; wherein she saw much of her Fathers care and goodnesse, which she took special notice of, and was abundantly thankful for, and endeavoured to improve them answerably to his Glory, as appears in her Diary, where she hath kept an account of them, and also of her waies towards her God, as there she often calls him. She was like that vertuous woman your Text spake of, in her carriages in and toward her Family, order-

ordering and taking care thereof, and them in it; and herself imployed about something or other of the same, when she was not in her spirituall converses with the Lord, or taken off by other occasions. She considered well both her husbands estates, and freed them from the incumberances for her children, whom, she much endeavoured to make the children of God, in bringing them up in his nurture and admonition, and keeping divers days of fasts by her self, to seek the Lord for them, in which and divers other respects, they could not but arise and call her blessed, and give we her of the fruit of her hands and let her own work praise her in the gates. As her life, so her death was full of grace and comfort, the Lord strengthened her upon her bed of languishing; and made all her bed in her sicknesse; when she was

walking

walking through the valley of death she feared no evil; her God was with her, his rod and his staffe they comforted her, and ministred to her an enterance abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ. Though her paines and tortures were great (the Physitians applying cupping glasses to her, and lancing her) yet the Lord did comfortably lift up the light of his countenance upon her, and put gladnesse in her heart, and made her patience have its perfect work, she was full of heaven, breaking forth in expressions of Gods goodnesse to her, saying, God hath been very good to me, how good is God, and how good it is to wait upon God, there hath not the least cloud interposed between God and my soul all this sicknesse, I will go to my God triumphing.

Thus

Thus with gladneſſe and rejoycing was ſhe carried to enter into the Kings Pallace, into the joy of her Lord, where there is fullneſſe of it, and pleaſures for evermore. O mark we the perfect, behold we the upright, for the end of ſuch is peace. No marvail that even *Balaam* in the ſence hereof, did ſo deſire to die the death of the righteous, and that his end might be like theirs; and well had he done if he had withall deſired his life alike. For ever magnified be my good God, who hath determined the times before appointed, and the bounds of our habitations, that cauſed the lines to fall unto me in ſuch a pleaſant place, ſo long even ſix years in the ſame family with her, and that I ſhould be choſen and ordained a Paſtor to her and the people there at *Hawkhurſt*; That ever I was ſo acquainted with ſuch an eminent, practi-

call, experimentall, spiritual, ſta
believer, abounding ſo much wit
the graces, and ſealings, and joy
of the holy Ghoſt; That I ſhould
have ſuch a taſte of that happineſſe
and delight that is in the ſociety
of reall Saints; How did I live a
in a lower heaven, walking as in
Paradiſe, whilſt I was there, re-
joycing in the goodneſſe of the
Lord all the day long, calling the
walls ſalvation, and the gates praiſe;
what ſweet experiences of Chriſt
had I frequently communicated to
me from her! How greatly did ſhe
ſtrengthen my hands in the Lords
work in the middeſt of all the op-
poſition among that people; the
righteous God recompence it, and
all the work and labour of love
ſhe ſhewed towards his name
unto me, into the boſome of her
children ſeven fold, as likewiſe all
I found from my much honoured
long deceaſed friend Mr. *Scot*, her
husband, in his day, whoſe memo-

y is very precious to me. O unhappy Engagement, that so disengaged us from one another, and that people there: The Lord is righteous, and his wayes also mercy and truth, his pathes are judgment, a God of truth and without iniquity, just and right, wonderfull in counsel, excellent in working; Wisdome and might are his; he changeth time; and seasons making every thing beautifull in them; manifold are his works, in wisdome hath he made and done them all, the earth is full of his riches, whatsoever he pleaseth that doth he in heaven, and in the earth, and in all deep places. We are not to murmure and say, what is the cause the former dayes were better then these, for we may not wisely inquire concerning this, yet sensible we should not be of such a losse, and breach as this is, like the sea, who can heal it?

wherunto shall I liken and compare it? that such a burning and shining light should go out amongstus, such a fixed star, a star of the first magnitude, should set in our horizon: How hath the Lord covered those parts with a cloud in his anger, and cast down the beauty of them to the ground? how is the gold become dimme, and the most fine gold changed! how is the precious daughter of *Zion*, and the glory of those parts departed! For these things I weep, mine eye, mine eye runneth down with water; Oh that my head were waters, and mine eyes a fountain of teares, that I might weep day and night, even with the weeping of *Jazer*, yea mourn with a great mourning, as the mourning of *Hadadrimmon* in the valley of *Megiddon*, for good *Josiah*, when he was taken away. *Oh dolor exprimit verba, non sunt solito contentus sono*

ne indociles lugere sinus, Scotam *nus.* Ye Ministers of Christ, weep over her, that was such a cordall constant prizer of you. O Weal of *Kent*, take up a wailing for her, the brightest star in all your firmament is set. O *Hankhurst*, make a bitter lamentation for her, whose coming among you, was like the rain upon the mown grasse, as shoures that water the earth. O poor of those parts, and *Houlbourn*, and elsewhere, set upon the ground and keep silence, cast dust upon your heads, gird your selves with sackcloth, hang down your heads to the ground, arise cry out in the night, in the beginning of the watches, pour out your hearts like water before the face of the Lord, lift up your hands towards him, who hath taken her away from you, that did not with hold you from your desire, nor caused your

eyes to fail, that did not eat her morsel herself alone, and you did not eat thereof; that did not see you without covering, or perish for want of clothing: whom your eares have blessed, when heard her, and your eyes have given witnesse to her, when seen her, and your loines have rejoyced when warmed by her; and ye widows whose hearts she hath made to sing for joy, when she sat as Queen among the mourners. O *Hungarian* Scholars, call for the mourning women, and send for cunning women, that they may come, and let them make haste and take up a wailing for you, that your eyes may run down with teares, and your eye lids gush out with water, for a great Patronesse of yours is gone. Sir I am not yet out of my amazement by this great and suddain blow, to perceive the end of the Lord. In re-

spect of her self, it is happinesse, not suffering her to be longer absent from him here in the body, having with her swift motion finished her course so soon. But why in respect of us, is this Citizen of heaven so soon gone from us? when but somewhat more then in the midst of her dayes? We may fear a storm coming, when the Father calleth his Children so hastily home; The Lord fit us for the worst of times, and our last hour. When Mr. *Scot* her husband, that godly and faithfull Magistrate died, and soon after, that godly and faithfuull Minister of Christ, in the neighbouring place of *Landberst*, also died, it was much upon my heart that some evill was a coming, and accordingly was I greatly carried out to preach among my people on *Isaiah* 57. 1. *The righteous pe-*

risheth and no man laieth it to heart, and merciſull men are taken away, none conſidering they are taken away from the evill to come. And that Lords day it was finiſhed, that very week was that great riſing in *Kent*, in 1648. though I had not the leaſt hint thereof till they were up, which God was pleaſed notwithſtanding in mercy preſently to avert. But this is not yet participated, the Lord goeth by me, and I ſee him not, he paſſeth on alſo, and I perceive him not; his way is in the ſea, and his path in the great waters, and his footſteps are not known. Theſe wheeles within the wheeles are not yet manifeſted; the great thing upon my ſpirit is, Lord, why haſt thou taken away thy faithfull and tallent-improving ſervant, whilſt nature was ſo

ſtrong

strong and vigorous in her, thus before her time? Righteous art thou O LORD, when I plead with thee, yet let me talk with thee of thy judgments. We cannot see thy works from the beginning to the end; yet must we believe, though clouds and darknesse are round about thee, yet righteousnesse and judgement are the habitation of thy throne. I know O Lord, thy judgements are right, and thou in faithfullnesse hast afflicted us: Thy works are great, sought out of all them that have pleasure therein, thy secret is with them that fear thee; thy way O GOD is in the Sanctuary, and there are thy goings to be seen. The good Lord sanctifie this great and sore affliction to us, and hereby the more quicken us to the improvement of our time and ta-

lents to the uttermost, whilst it's day, before our night come, when we also shall cease to work. So prayeth, Sir,

Yours, affectionately to serve you in Christ.

NICOLA's THOROWGOOD.

Minister of the Gospel, sometime at Hawkherst, *now at* Monkton *in the Isle of* Thanet *and County of* Kent.

Mr. *Elmstones* Letter to Mr. *Case*.

Sir,

I Am perswaded that not onely we the friends and acquaintance of this lately deceas'd Gentlewoman Mrs. *Scot*, the Paragon of Piety and Christian wisdome, but even strangers that never before heard of her, yea those

of the generation to come will con you much thanks, for that your labour, you intend (as by a Letter from Mr. *Thorowgood* I understand) to hold up her remembrance among the living, though she be dead, that the glory of Gods grace (which was in her eminently conspicuous) may thereby be magnified, and she set forth as a lively pattern of piety, by Christian Gentlewomen to be imitated. It will indeed conduce nothing to the advancement of her happy condition, who without sence of what is here done below touching her, to her full satisfaction enjoyeth the beatificall vision of her most dear Saviour Jesus Christ. But it were pitty, that such a mirrour of Gods grace in her, and the splendor of it shining from her, should lie in obscurity, the knowledge whereof might cause many thanksgivings to God for her, and happily kin-

dle

dle in some breſt a kindly flame of a godly imitation of her wayes. Touching the occaſion of her converſion what it was, I perceive that Mr. *Thorowgood* hath informed you, which I think he could do better than my ſelf, as who living a good while in her family, might hear her often relate it, ſo that touching that I need to ſay nothing, ſave only that ſo it was, as he writeth, occaſioned by a fall from a horſe, and the putting of her leg out of joynt. The danger whereof put her upon the reading of Books that concerned piety and Religion, whereby it pleaſed the Lord to work in her ſome ſerious ſence and care of Religion. But ſhe did no ſooner begin to mind matters of Religion, but that ſome two of that way of the rigid ſeparation called *Brownifme*, and diſciples of *John Turner*, the name of one of which was *Scotchford*, both

living

living in *Cranebrook*; by the means of a Tenant unto *Glassenbury*, living in the Gate-house took notice of it, and together got accesse to her, and began to instill into her some of their principles of the separation, and it seems had much shaken her, so that she began to be scrupulous of holding communion with our then Churches, *viz. England*. It fell out that while they were thus working at times upon her, and she wavering, that in that Festivall time of Christs Nativity, which in such houses was kept with some solemnity of good cheer these Sectaries came to *Glassenbury*, and after dinner had gotten an opportunity to conferre with Mrs. *Scot*, then Mrs. *Roberts*, somewhat privately in a Chamber, where yet was present Mrs. *Crisp* her Aunt, a godly Gentlewoman, now also deceased, and

John

John Morgan a retainer to that family, a very honest man, now also dead; The good Gentlewoman, & the rest were somewhat puzzeled, with the somewhat knotty discourses of these Sectaries: Now it was so by Gods Providence, that I was also at that time, and had been there for some dayes, invited by Sir *Walter Roberts*, now deceased to, and his Son, young Mr. *Roberts*, who, for six years together, at least, had been my Scholar, and boarded in my house; Wereupon it came into that *John Morgans* mind, to make a motion to Mrs. *Roberts* to send for me, and that I should conferre with those Sectaries, she did gladly entertain the motion, and they how willingly, I know not, yeelded to it, so I coming to them, there we conferred together for some two houres (it may be) before them, about points of Separation, especially about receiving

ceiving the Sacrament amongst such a confused multitude, as then was the manner, by the iniquity of the times, whether it might lawfully be done, or could be done with any comfort. The issue of our conference was such by the Lords blessing, that Mrs. *Roberts* was satisfied about such objections as they made, had her scruples cleared, listened no more to their suggestions, and they being now out of hope of gaining her, left her, so that from thence, she continued her attendance upon the publick Ministery, and held in, in the Communion of our Churches as true, though then in many things somewhat corrupt and defective. And this, Sir, is the story of that passage, if you think meet to make use of it, I should be willing that you would not mention me by name, but only say

ſay that a Miniſter being at that time there by Providence, was called in to conferre with the Sectaries, and did ſatisfie Mrs. *Roberts*. I cannot tell whether a paſſage or two be much worth the mentioning, but now I am writing I have a mind to adde them. Firſt while Mrs. *Roberts* was as a ſojourner in *Glaſſenbury*, ſummer ended, when they could not walk abroad before ſupper, in the evenings when it began to be too dark to ſee how to work, and it was too early to light a candle, it was her cuſtome with her Aunt Mrs. *Criſp*, and ſome other young Gentlewomen in the houſe, Mrs. *Criſp* her daughters eſpecially, to meet together in ſome one of their chambers, and ſit talking together about an hour or ſo, till candels were lighted. Their talk it may be was ſometimes of civil matters, and ſuch accidents as had

fallen

fallen out, and come to their hearing; but there was also ever for the most part, somewhat of Religion, in relating what they had read in some good book or other, or what they had sometime heard. I once upon an occasion about such a time stayed at *Glassenbury* one whole night, and then they called me into their meeting and conference, where they requested me to repeat the heads of a Sermon I had preached abroad not long before, about setting up Idols in the heart, out of *Ezekiel* the 14. and to pray with them. Next, when the keeping of the house was put over by his Father to Sir *Walter Roberts* his Lady, who being weak in her intellectuals, and unable to manage the businesse of the house, Mrs. *Roberts* then was fain to be governesse of the family, and oversee the ways thereof, which was pretty great; In this

time

time she was in some straight how to perform her morning duty of closet prayer to the Lord, she thought that it was meetest that God should be first served, and sought unto, for his blessing all the day after; But it seemeth that the thoughts of houshold businesse did interpose, that she performed it not with meet freedom of Spirit: wherefore Mr. *Whitfield* that faithful Minister of the Lord, who had some relation to the family by his wife, coming there she imparted her doubt to him; who gave her his opinion, that it was the safest way for her first to go down and settle things in the family for the forenoon businesse, and then to retire her self to her solitary devotion, which she might attend with all freedome of Spirit from houshold affaires, and without fear of interruption: Besides, if upon her giving the first

place

place to her devotion, if matters in the family had at any time done amisse, it might have turned to some reproach of her religious profession, as making her negligent in that her domesticall employment. So sir after much scribling I have done, if any thing written will be worth the inserting in your intended Narrative, I shall be glad of it, that I have lighted on any thing to celebrate the memory of that gracious Gentlewoman, whose losse I shall feel with others, for want of that encouragement, we had from her in piety, and her respect of us, and so desire to lament it; If not, it is enough, that I have shewed my weak desire to contribute somewhat toward her Funerall Obsequies; and so commending you to the safe keeping and love of

our

our good God in Christ, I rest.

Yours in the sincerity of Christian respect, and good affection;

Jan. 31. 1658.

JOHN ELMESTONE.

Mr.

Mr. *Elliston's* Letter to Mr. *Case*.

Worthily honoured and dearly beloved Friend.

I Am requested to give in my thoughts and experiences of that pious and precious Saint Mrs. *Scot*, once shining in our eyes, but now alas extinct, the fragrancy of whose

whose piety was as an oyntment poured forth among us. I confesse I have delaied it, and had thoughts wholly to have waved it, not, &c. but fearing I might detract from her worth, or eclipse it, and being also conscious to my self of my unworthiness and unfitness to give testimony especially of so eminent a servant of Christ, who alas so oft doubt of mine own interest. This femal glory blessed among women, whom God had anointed with the oyl of Grace above most of her fellowes, was an insatiable worshipper of God in Christ (as was said of the Apostle *Paul*) much on the wings of heavenly contemplation and meditation was this divine Eagle. She had laid up her treasure there, no marvaile then her heart had its tendency thither, ah precious bosome wherein was lodged so much of heaven. Oh how fearful (good

soul)

soul) was she that the lean kine should eat up the fat, that *Martha*'s part should play the thief to *Mary*'s. Oh how watchful over her heart, calling it slippery and deceitfull, saying she had but a little while to keep it, and the reward would pay for her paines urging her self on that ground to a fidelity and constancy in her watch and ward. She carried *Mary*'s Alabaster of precious ointment with her, which she was ready to open and pour out plentifully on others, suting her savoury discourse according to the conditions of the parties she had converse withall. Oh how cautious was she of giving any offence in her attire, or any other wayes, saying she never put on her best attire but she had thoughts of cloathing her self with the rich robe of Christs righteousnesse, and decking her self with the jewels

of

of his graces. Oh how exact in all her walkings, carefull to make straight steps to her feet, looking where she should set her foot before she took it up, that she might tread safely, she was rich in Grace, but poor in Spirit, eminent Grace lodged in a low heart. Poor worthlesse creature, was frequently in her mouth. She would condescend to converse familiarly with the poorest member of Christ not having the grace of Christ in respect of persons, the ointment of her love fell as well upon the skirts of the garment as on the head; she loved Grace for it self, looking on it as amiable clad in russet, as in velvet, in a poor servant, as well as in her Mistresse. As all her delight was in the Saints, so her delight was in all the Saints, she had a heart truly mortified to the world, shewed in her

contemptuous speeches of it, and the glory thereof. Oh, how beautifull were the feet of Godly Ministers to her, a rare grace in these dayes. How afraid of the corruptions of the times, of soul poysoning Doctrines, ceasing her self, and perswading others to cease from harkening to the instruction that causeth to erre from the words of knowledge. She was a great lover of the Word, of the Sabboths, very carefull as that her self, so those under her charge should carefully prepare for them before they came, so holily to observe it when it was come; A great prizer of all Gods Ordinances, and of all opportunities of Grace, which she did husband to the great improvement of soul good. The observation of humbling days was frequent with her, wherein she was very solemn, according

to

to the nature of the duty, and now ſhe reapes abundantly the fruit of her labour. She had a marvelous ſtomack and ſpiritualt appetite to the Lords Supper, for the which ſhe did ſolemnly prepare her ſelf, plentifully ſequeſtring her ſelf from the affaires of the world, that ſhe might clean her heart for the acceptable entertainment of her beloved, no queſtion ſhe met with many a precious dole there, who had ſuch a deſire to be there. She came down from that mount, as *Moſes*, with a ſhining face, a heart moſt warm and lively, ſpeeches ſavoury and raviſhing, refreſht with the comfortable ſenſe and feeling of Chriſts love, ſweeter then wine, filled, ſatisfied with marrow and fatneſſe; Chriſt did frequently then and there manifeſt himſelf to her, kiſſe her, therefore her lips dropped honey,

as I my self have experience of it, I blesse God for it; Blessed God what a mercy I am deprived of! Oh she was altogether and alwaies lovely. Her grace added much more worth to her then her birth, or any other accomplishment she had; much grace there was in her grace, it looked like it self in her. I never was in her company but I went off with advantage to me, or the fault was my own, I might have learned humility, contempt of the world, to be lively and spirituall, &c. Oh what a pittifull heart had she to the poor, especially of the houshold of faith, and as she had a tender heart, so a bountifull hand, as she saw occasion, and would oft say, God lent it her for that end, and it was a great mercy to have a heart to it; to lay out for God, is to lay up for our selves;

'twas

twas her holy ambition to serve God in her generation. She was very spirituall in her affections to her relations, to her dear Lady Mother, and Children, wonderfully troubled at their deviations, and to think that any that come from her should hisse or sting at Gods glory, oh that those cares, prayers, teares, fallen into Gods bottle, when worldly teares drop besides it, might not (as to any of them) be rendred fruitlesse. Sir, many of these flowers she had growing in the garden of her heart, her vessel was weak, her grace sound and strong, she had embarked in her those excellencies that would neither sink nor suffer shipwrack. She was rich towards God; here she had a Christ for grace, and now she hath him and heaven

with him for glory. She was a *Sarah* for courage, an *Abigail* for wisdome, a *Mary* for choosing the good part, a *Dorcas* for good works, an *Elizabeth* for walking in all the commandments and ordinances of God blamelesse. Sir, if ever I had confidence in the happy estate of any that ever I was acquainted with, it is greatned in reference to her. All that I can say is abundantly below her; my prayer to God is, that God would favour me with the favour that he beared to virtuous Mistresse *Scot*; So shall I be visited I know with his salvation. Sir, I hope you will pardon my defects, when you understand I was necessitated to write this week or not at all, in great haste having much other work on my hands;

the

the rest is the subscribing my self, Sir,

Your younger brother in Christ, and unworthy fellow labourer in the Lords vineyard,

Sandhurst,
Feb. 28.
1658.

PETER ELISTON.

Another

Another Letter of Mr. THOROWGOODS. to Mr. *Case*.

Reverend Sir,

SInce my last to you I received further information from a friend, concerning that useful and precious Gentlewoman Mrs. *Elizabeth Scot*, by way of Narrative, of some other remarkable passages, which were

were not mentioned in my Letter, which may be worthy imitation, and of singular use to Christians in these declining dayes, and may tend to the magnifying the glory of Gods free grace, shining forth in her conversation, in these following Particulars.

I. She was much in holy religious Worship and service of God in publick, exceeding careful not to lose any publick opportunity for the good of her soul, making all ordinary occasions of her own and visits of friends give place, and not to hinder her waiting on God in the publick Ministry of his Word. If there were a Lecture she used to go unto, and persons of quality came to visit her, after she had been with them a while, and time was to go, she would look upon it as no incivility to leave them with the Lady her mo-

ther, unlesse they would go with her. I never knew any ordinary visit or visiters detain her from attending the Word of God preached, for almost these nine years which I have lived in her house. She was willing to keep fair Correspondency with all her friends, and to maintain a moral principle of love, where there was no more; but exceeding tired with Lady's discourse at their visits, though I suppose in her presence it was farre better then otherwise. If any businesse unknown fell out when she was going to the Lecture, unlesse it would certainly prove prejudicial to her, she would make it stand back and wait till afterward: and this I have frequently known; and she often said, she found Satan very busie to hinder her from laying hold of opportunities, this I believe the whole family can testifie with my self.

II. As

II. As she was carefull not to omit any publick opportunity, so also as carefull of private duties, she would be sure not to lose her closet time, where she was frequent and long, even when others were at their rest; I lying in the Chamber over her, have often heard her up at one of the clock in the night or rather morning. The Church hath a great losse of her prayers, many a petition did she put up in her closet, and flouds of tears did she pour forth, insomuch that her eyes have been sore for some days together (which otherwise were very well) when any calamity hath been upon the Church of God, or the Lord dishonoured by any nearly related to her, her teares have been so many that I have beheld furrowes on her cheeks, and so likewise upon fasting dayes, she was so conciciscious in keeping her closet-

time,

time, that all her ordinary buſi-
neſs did ſtay till ſhe had done;
and when any of her family have
gone to her cloſet door, and told
her ſome would ſpeak with her,
or came to viſit her; If the buſi-
neſſe were petty, or onely viſitors,
let them have been who they
would, ſhe would ſtay out her
time, knowing the Lady her Mo-
ther was below to entertain them;
but if the buſineſſe were of great
importance, then ſhe would come;
But, to be ſure make haſte to her
cloſet again. O the ſweetneſſe
ſhe found in her cloſet communi-
ons! that ſhe would ſpend ſo
much time there in the forenoons,
as that ſcarce ſhe had time to dreſs
her ſelf; often ſaying, her dreſ-
ſing time was the worſt time of all
her time; often bidding her maid
make haſte, ſaying, why tarry you
ſo long, I hate to ſpend ſo much
time in dreſſing for this is loſt
time;

time; and whilst her maid was dressing her, she would be making up Letters, or winding up her watch, or some imployment or other, not induring to stand idle any time in the least measure, though it were but a very little time; She would not (she said) for a great deal spend so much time in dressing as many do, knowing how to spend her time if she had more: And saying, I like this fashion well either in her apparrell or dressing, that soonest could be put on, and take up least time; often charging her maid, to get all things ready against she came to be dressed; saying she could hardly afford her self time to be dressed; yea in the winter evenings would she be long in her closet. She was a diligent reader of the Scripture privately by her self every day. She kept many dayes of fasts secretly by her self upon many occasions, and for

her

her children: And those dayes would she set apart for the said fasts, upon which there were some great shews or sights to be seen in the City, as twice she did upon a Lord Mayors day, the occasion of her fasts falling out on those times of the year, making choice of those dayes rather then others, because of the vanity of the seasons and prophannesse in the City by surfeiting and drunkennesse more then at other times; And how full of heaven would she come out of her fasts; How heavenly would she pray in the family those nights! How fervently, how broken hearted in confessions! How heavenlized was she! in so much that the next day she hath wished, she could live without eating or sleeping, to spend that time upon the immediate service of God, such enjoyments of him did she find therein.

III. As

III. As she was much in holy duties publick and private, so she was exceeding carefull to perform every duty in its season, that one should not justle out another, her private performances, should not hinder her publick attendances; and her publick service should not infringe her private, and very diligent she was, in not omitting the least duty. God did give her that spirituall art of redeeming and improving time, above thousands of Christians: Her publick performances though many, did not abate her one minute of her private.

IV. As she was carefull in performing all those duties that concerned her self, so also those concerning her family, resolving with *Joshua*, that she and her house would serve the Lord. As soon as her children came to any understand-

ing

ing, ſhe made them learn the Catechiſmes, firſt Mr. *Wilſons*, and Mr. *Bal's* Catechiſmes, and from the year 1653. the Aſſemblies leſſer Catechiſme, and God did ſo bleſſe her endeavours, that when her children were very young, yet could they ſoon give her an account of their whole Catechiſme without book; and as ſoon as any of them could read, ſhe cauſed them diligently to read and would exerciſe their memories by calling them to an account of what they could remember of that they had read in the Bible or other good Books, and of what they had heard when they had been at Church; and it was wonderful to hear what a large account they would give of what they remembred: Surely God did much bleſſe her prayers for them, elſe I know not how poſſibly they could do ſo: She would make all

her

children pray privately by themselves before they went to bed, and in the mornings when they did rise. Also she would instruct in repetitions of what they could remember, what had bin preach'd, telling them oft they must give account to God of their time, and what they had read and heard, exhorting them to walk in the waies of God, when she should not be; by seting before them the good to be found in Gods service, and the miseries that would fall on them if they walked not in his waies, She would not keep any servant that was prophanely wicked, saying she would not have such, if they would give her their service: she would have no servant of an erroneous opinion; I have heard her severall times say, she would rather have those, that were prophane then such, because there is little hope of convincing the erroneous,

roneous, but more hope to convince the prophane: she was very willing her servants should go to Lectures and to the fasts, at the end of the morning exercises which were once a moneth; she would afford them time, and encourage them to go to them, and if she had a servant that could not read, she would cause her children to teach such, and her self also would do it as she could spare time to encourage them, and buy books for them.

V. I shall give an account of the method of her duties, and every dayes work. First, in the morning as she did rise, before she was off her bed, she made her children give her an account at her beds side, of their Catechisms in course, one, one morning, and another another, when they were so large in their accounts

counts as ſhe could hear but one a time; when ſhe was off her bed, ſhe went to her cloſet for ſome time, then afterward ſhe had refreſhed her ſelf with ſomething, ſhe would perform family duties with the family, when ſhe had no Chaplaine, in reading ſomething of the Word, and prayer; Then ſhe would uſe ſome little exerciſe ſhe could find beſt for her health, which ſhould not be long, and ſo to her cloſet again, reading the Scripture by herſelf, and ſpending the reſt of the forenoon, unleſſe ſome great occaſions called her off till about eleven a clock, when ſhe came out, and while ſhe was making up her own bed (which ſhe did every day, except the Lords days, for her exerciſe) ſhe would cauſe her children to read the Scriptures, one one morning, and another another, and as they read ſhe would

would ask them, what they understood by such a place, instructing them as they read; if a place where some judgements were denounced against sin or a sinner, she would say, see what cause you have not to sin, and what you must look for if you do so, exhorting them from every such place. By that time she had done and was dressed it was well nigh dinner time; in the winter time, she loved not to come out of her chamber before dinner was at table, because the forenoons were so short, unlesse some businesse more then ordinary had called her away. In summer time, sometimes she would walk a little before dinner in *Lincolns-Inne*-fields, and twenty to one if she had not found an object of charity to scatter her benevolence upon, before she came in again: after dinner, after some little space, to her closet again, where she

ſhe was ſometimes longer and ſometimes ſhorter as her occaſions would permit; if that afternoon ſhe went to a Lecture, or to viſit friends, ſhe would be ſure to go into her cloſet before ſhe went out of doors, and when ſhe came home to her cloſet again for ſome time; then when ſhe was undreſſed and in her night garments, that was the time of her meditation, when ſhe would walk ſometimes an hour, or untill it drew neer to ſuppertime, and ſo to her cloſet againe till ſupper was ready, after ſupper, ſhe would walk again till the ſervants had ſupped, and then called them in to family duties together with ſinging of a Pſalm; after the ſame were ended, and ſhe diſcourſed ſometime with the Lady her Mother, ſhe would go to her chamber, where ſhe would walk for ſome time, and ſo to her clo-

ſet

ſet, where then ſhe ſpent much time; ſo long as at the ſooneſt it would be one of the clock before ſhe went to bed; oftentimes would ſhe be up till one of the clock in the morning, and manytimes the Belman would cry in the ſtreets, two a clock in the morning, and ſhe no more then a bed, and not a ſleep, asking her maid, if that were the Belman. I verily believe there was no ſhop, keeper more diligent in keeping his ſhop, then ſhe her cloſet; O what a trade did ſhe drive for heaven! ſhe was one that made Religion her buſineſſe indeed. Upon the Lords dayes, ſhe would be up ſomewhat earlier then on other dayes, though later up on the Saturday nights; and if in *London*, in the ſummertime, ſhe would go to the morning Sermons at ſeven of the clock, if the weather were good, and then to the reſt; She

was full of heaven in all her discourses on the Lords dayes, she was one as in *Isa.* 58. 13. that did turn away her foot from the Sabbath, from doing her pleasure on Gods holy day, and called the sabbath a delight, the holy of the Lord, honourable, honouring him, not doing her own waies, not finding her own pleasure, nor speaking her own words; all her discourse at table dinner and supper, and every where those dayes, should be heavenly, and speaking of what was taught those dayes, not a word would come from her unsuitable to the day. I verily believe if one had been set to watch her all those days long, he should not have trapp'd her in one word unsuitable to the day; if any thing had displeased her, she would not have been displeased on those dayes. On Lords-dayes-nights when she was come from Church,

and

and undressing her self, her children gave her an account of what they had heard at Church, and what such had read, as stay'd at home and could not go; and those of her children she could not hear then, she would call to account while the servants were at supper, and afterward the family to duty, and repeated amongst them what she had written at Church those dayes; This last year she caused her eldest daughter Mrs. *Frances Scot* to repeat in the family, being able also to write; After repetition, a Psalm they sung and then she her self prayed; in which duty, as she was heavenly, so longer then other nights; the Lord did not onely give her the grace and spirit of prayer, but also a great gift in prayer; And as she was one of great gifts and parts, so very humble, her parts did no way puff her up or cause her to go out of her sphere

ſphere in the leaſt, one of her Chaplaines did much urge her in the Country (where ſhe commonly had one in her houſe) to hear her pray, but at no hand would ſhe do it, this by the way: After duty done in the family, ſhe went againe to her chamber, and ſo to her cloſet, & would be there ſomewhat longer then other nights and take her bed-time the monday mornings, indeed it would be morning, before ſhe went to bed. Her uſuall Lecture dayes at *London*, every week, were Tueſday's at *Clements*, Wedneſdays Mr. *Jenkins* at *Black-Friars*, in the forenoon, and if ſhe could have time in the afternoon Mr. *Calamy's* at *Aldermanbury*; before Mr. *Jenkins* Lecture was at *Black-Friars*, ſhe was conſtantly at *Aldermanbury*; Thurſdayes at *Dunſtones* in *Fleetſtreet*, to hear Mr. *Manton*, or at Mr. *Caſe's* Lecture at *Martines*

in the fields, and Saturdayes at *Gregories* in the afternoons, besides the morning exercises when they were neer.

VI. As she did lay out her self and time in the service of God, so also the greatest part of her estate, laying up little here; her layings out, were more then her layings up: she was heaping up her treasures in heaven, where neither moth nor rust consume, nor thief break through and steal, how did she scatter her benevolence every day! and so as her left hand knew not what her right hand did. Much money did she cast into the poors bason at Fasts, and at those fasts once a moneth at the morning exercise, the keeping of which she omitted not, though many times not well; at other private fasts she gave very much; there was seldome a week in the winter

time

time, but she was called to a private fast for particular persons in some great affliction, many weeks she hath bin known to have been twice a week at those extraordinary dutys, to the performance of which she would be sure to make all ordinary businesses and visits of friends give place; some weeks it hath bin known she hath bin at 3 fasts a week, at which fasts she gave the more, knowing it would be given to the godly poor, and being winter time, and the harder with them; which scatterings would arise to no small summe in a year if they could be known how much they were. Sometimes it hath bin observed and sometimes could not, at the least it hath been observed to have bin 2 shillings a time; at the more private fasts she would give more: In her going to those fasts, if she thought the farness of the way would weak-

en her ſtrength, which ſhe kept for the dutys, ſhe would ſend for a Coach; at nights if fair, ſhe would often come home on foot, both for her healths ſake, and to give the more to the poor; ſaying many might think, ſhe went on foot out of covetouſneſſe, but they would be much miſtaken; and when ſhe came home from thoſe faſts, what ſhift would ſhe make to ſteal up to her chamber by the door of the room, where ſuch as came to viſit, were, that ſhe might not be detained from her cloſet duty's. But to return to her charity every day, how did ſhe ſcatter her bounty among the poor! not to ſuch as made a trade of begging, though they uſed never ſo moving expreſſions, knowing they were prophane, and would take no other courſe of life, from ſuch ſhe would receive many a hard word, when they ſaw her give to others

and

and not to them, and her ſervant hath been fain to defend her ſometimes from their affronting her, by not giving her way enough to paſſe. Now as ſhe walked *London* ſtreets, ſhe would carefully obſerve, if ſhe could ſee any poor old people, whom ſhe would call to her, or command her ſervant to go and call them to her; and would ask them if they were very poor, and if they were careſull to ſerve God, and did go to Church, and what hopes they had to be ſaved, to which they would anſwer as they were able, and ſome would ſay, I bleſſe God Miſtreſſe I am not ſo poor, but the Lord doth provide for me, that I am not driven to beg, nor extreamly want, to whom ſhe would then give; if ſhe had been in haſt, and gone by any poor people, and ſaw they did not beg ſhe would ſend her ſervant ſometimes with ſome-

thing to them, whilst she kept on her way: She would not walk *London* streets long but one or other would come to her begging for an almes, and she would ask her servant if he knew them to be common beggers, if he thought no, she would be sure to give. At Lectures, if she saw any that were old or in poor habit attending the word, then she would be sure to give them. In cold seasons when it was hard with poor people she would be alwaies a speaking of the sufferings of the poor, that had no fire, or scarce any bread, much sympathizing with them, asking her servant if he knew any that it went hard with, that she might relieve them, sending her benevolence: her charity was so well known, that seldome a day, if at home, but she had petitions from one or other for the same, many under the notion
of

of distressed Ministers, because they knew they should receive the greater almes, and that they might be sure not to misse of the same, they would get a testimoniall of their godly lives, sufferings, and necessitys, with the names of some godly Ministers, she knew or had heard of, and then hath she given the more, when she thought their condition real, but give it so privately her self, as none should know how much but the receivers. None that came with petitions did go away without almes, unlesse she had known they had come the second time, having bin relieved before: many a time have her servants gone up to her chamber, or when she was at dinner, with a paper or petition (they knowing when best to find her at home) she would ask them if they knew them fit objects of charity, but let the answer be I

or no, ſhe would ſend them down ſomething if ſhe could not go down her ſelf, ſaying, ſhe would rather give to them that had no need, then ſend one empty away that had; ſending them down word, if they had counterfeited other mens names, they would very much wrong themſelves (as ſometimes we could perceive they abuſed her charity, and grew ſo ſubtile, that they would indite Letters punctually to her by name, they having their almes according to their demerit.) Her charity was exceeding much amongſt all the poor people at *Hawkherſt* in *Kent*, where her houſe was, where ſhe was many ſummers ſince ſhe uſed to be in *London* the winters, they have all cauſe to remember how many have had relief at her door; Seldom a Lords day but eighteen had relief there, ſhe would exhort thoſe poor to ſerve God,

and

and ask them if they had been at Church those dayes, and if they had not they should have nothing; which caused some of them to go the oftner, for they would be sure to tell one of another, and not a day in the week, but many of them came and had relief at noon and at nights. Sir, more I could relate but Mr. *Case* spake of them in his Sermon, and therefore shall proceed no further in these particulars, wherein also it may be well said, She exceeded many daughters that have done virtuously.

It pleased the Lord to fill her concluding days with many troubles, and abundance of businesse, it was wonderfull the trouble and the many businesses she had, and how chearfully she went through them, and how eminently the Lord appeared to be with her in carrying her through all, and making

king whatſoever ſhe took in hand to proſper. Since ſhe came out of the country laſt, ſhe ſcarce had any time to viſit her friends, this winter which I never knew before, but ſpending her time much with God. Indeed her life was a continual motion never idle in the leaſt, either in her cloſet, or with her family in performing religious dutys, or reading, or writing, or going to Lectures and faſts, or giving inſtructions concerning houſhold affaires, ſhe being now houſe-keepper in *London* alſo as well as in the Countrey, to eaſe the Lady her Mother in her ancient years, which ſhe did never before in *London*, though alwaies in the Countrey, till this laſt winter.

O what a loſſe hath her friends, yea what a loſſe hath the Church of God, and hundreds of poor people, whoſe bowels ſhe refreſhed; But now ſhe is gone before, where

where her ſoul long deſired to be. The Lord help us to make after, and not to wiſh for her again or that ſhe had not dyed. Why ſhould we be ſo fooliſh, it will not avail; and why ſo ſinfull and ſo impudent, as to contradict God, he ſaw it beſt to remove her hence, and why ſhould we wiſh her back again, ſhe is triumphing in heaven over the world, ſinne and Satan, ſinging Alleluja unto Him that ſitteth on the Throne, and unto the Lamb for ever and ever. She is among the ſpirits of juſt men made perfect, and the innumerable company of holy angels, and with the great God the judge of all, and with the bleſſed Jeſus the Mediator of the new Covenant, and with the holy Ghoſt the Comforter, in the large fruition of the beatificall viſion, where is fulneſſe of joy and pleaſures for evermore, and why ſhould I wiſh her

her from ſuch glorious company, and tranſcendent bliſſe, as never eye hath ſeen, nor ear heard, neither hath entered into the heart of man; to which mercy's the Lord in his due time bring us by the merits of his dear Son and our Saviour Jeſus Chriſt.

Sir, Theſe ſix Heads which I have here ſent you, are what my friend writ, who hath known her many years.

Yours, affectionately to ſerve you in Chriſt,

NICOLAS THOROWGOOD.

FINIS.

Errata.

Pag. 79. lin. 19. for *Landhoſt*, r. *Sandhoſt*. p. 118. l. 12. dele *comma* after *ſhop*.

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